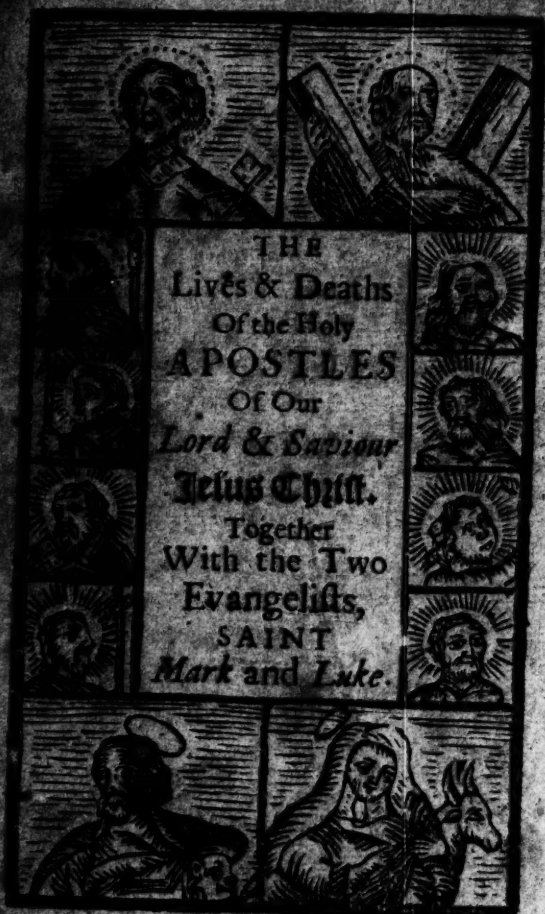


THE
Lives & Deaths
Of the Holy
APOSTLES
Of Our
Lord & Saviour
Jesus Christ.
Together
With the Two
Evangelists,
SAINT
Mark and Luke.



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Of Our Lord and Saviour

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Together with the Two

Evangelists,

St. MARK and St. LUKE.

As Also,

Some other of our Saviours Disciples:

Containing

An Account of Their Travels, Sayings,
Miracles, Sufferings, and Martyrdoms.

All Collected from the Best Authors, for Pub-
lick Use and Benefit.

LONDON, Printed for Dorman Newman, at the Kings
Armes in the Poutry, 1685.

Evangelists

S. JAMES and S. JAMES

OF THE GOSPEL OF S. JAMES

AND THE GOSPEL OF S. JAMES

AND THE GOSPEL OF S. JAMES

AND THE GOSPEL OF S. JAMES

TO THE
READER.

Courteous Reader,

THOU art here Presented
with the Lives of the
Holy Apostles; Men,
who as they were Honour'd
with the highest Offices in
the Church, so they are
in highest Renown in the
Christian World, both for
A 4 / their

Of the same.

their Lives and Deaths.
Great Subject, and a No
Study; in the managi
whereof, I have glean
what I could meet wi
that I thought was most m
terial for the Reader to kno
That which first put me up
Writing it, was the Acce
tance the Book Intituled, *T*
Testament of the Twelve P
atriarks, found amongst mo
men: But this, as the Autho
are more Venerable amon
Christians, so I have pu
posely omitted all things th
might occasion any Dispu

con

concerning them. This Book
being calculated as well for de-
light as profit ; & indeed it can
be no small pleasure, to have so
many great pieces of Antiqui-
ty, (as you will find in this
small Book) brought to speak
English ; whereby a common
eye may look into Divine &
Inestimable Treasure of the
Wiseft and best Ages of the
World. In these Lines, the
Reader will fee the first and
pureft Ages of the *Christian*
Religion, when Men were
really what they pretend-
ed to be ; when a solid
Piety

Piety and Devotion; in strict
 Temperance and Sobriety;
 as Orthodox and unbounded
 Charity; an exemplary Hol-
 nesty & Integrity; a great Re-
 verence for every thing that
 was Divine and Sacred, ren-
 dered *Christianity* beautiful &
 lovely to the World. Here
 thou wilt see the Reasons
 and Occasions of the Feasts
 and Fasts of the Church, and
 what made those Primitive
 Times thrive. To provoke thy
 imitation, my business was
 to deliver this Work in that
 Form and Order, that I think
 y^r will it

it may not be unfitly styled
the Story of Stories; wherein
you will find contrived in one
continual Order of Historical
Reading, those Famous and
Glorious Acts, which are
contained in the Lives of
these Holy Apostles.

He that reads these great
Saints Lives, will see the
Grounds of the Christian Re-
ligion to be so noble and ex-
cellent, all its Laws so just
and rational, all its designs
so Divine and Heavenly, that
he cannot but conclude the
Principles to be perfect: and

con-

conducive to the happiness
of Humane Nature, a Reli-
gion so worthy of God, so
Advantageous to Human
Nature, built upon the
strongest evidence, cloathed
with such strong and pow-
erful Arguments, that he
will presently be convinced
of the Decency that resides
in it.

And certainly, nothing can
be of more efficacy to per-
swade Christians to, and en-
gage them in, a Pious, God-
ly, and Religious Life, Than
the Considerations they
may

To the Reader.

may be able to make upon
reading the Lives and Acti-
ons of these Holy Saints and
Martyrs; when we reflect
upon their extraordinary
Self-denial, Piety, Charity,
Justice, Moderation, and all
other Vertues so Conspicu-
ous in the whole course of
Their Apostleships.

If to be Short will please
thee, here is Brevity; If
Change will please, here is
Variety; If Profit will please,
I dare say it shall be thy fault
if thou be not the Better for
it: May these Lines be as so
many

To the Reader.

many Sparks from Heaven
collected thus together, which
may not only afford Light to
our Understandings, but Di-
vine love to all sincere Souls:
That as it had a heavenly
light in them, it may influence
all the Devots of Devotion
and Piety: to the hearty de-
fire of the Publisher:
It will be short will please
If there is Brevity; If
Change will please, here is
Variety; If Profit will please,
I dare say it shall be thy fault
if thou be not the better for
it: May these Lines be as so
many

~~The History of the Seven Champions~~
~~The History of the Seven Champions~~
~~The History of the Seven Champions~~
BOOKS Printed for, and
Sold by Dorman Newman at the
Kings=Armes in the Poultry.

THe History of the *Seaven Wise Masters.*

The History of *St. Patrick of Ireland.*

The Lives and Deaths of the Holy
Apostles, &c.

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Poor Robins Preambulations.

Small Histories.

A Merry Book of All Fives.

Crossing of Proverbs.

Sir Laurance Lazie.

The Unfortunate Welsh-Man.

Venus Turtle Doves.

Unfortunate Jack.

Vinegar and Mustard.

The

The History of Valentine and Orson.
The History of Fryer Bacon.
The History of the Seven Champions
of England.
With most other, both Large and Small
Histories.

THE

The Life of S^r. PETER.



IN the Land of Palestine stood a Village call-
ed Bethsaida, formerly an obscure and in-
considerable place, belonging to the Tribe of
Nephthali,

Nepthali, but lately re-edified, and greatly enlarged by Phillip the Tetrarch, and by him advanced to the Place and Dignity of a City, replenished with many Inhabitants, and strongly fortified with Power and Strength, which Augustus Cæsar, in honour of his Daughter, called Julias. It was situated upon the Sea of Galilee, and had a Wilderness upon the other side thence, called, The Desert of Bethsaida. But for as great as its Splendor was at this time, late Travellers assure, that now it is become a most desolate and contemptible Village, consisting of a few Cottages of Moors and Wild Arabs: And later Travellers have since assured us, that even these are dandled away into one poor Cottage at this day. So fatally does Sin undermine the greatest and goodliest places; so heavily did our Saviours old Predict come for their contempt of the Gospel light on them.

NEXT to the Honour that this place had by our Saviours presence, who living most in these parts, did often resort hither. It had nothing greater to recommend it to the Notice of Posterity, then that (besides some other of the Apostles) it was the Birth-place of St. Peter; a Person how inconsiderable soever in his private Fortunes, yet of great Note and Eminency, as one of the prime Ambassadors of the Son of God, to whom both Sacred and Ecclesiastical Stories gives high and

and Eminent Elogies among the Apostles.

We are much in the dark as to the particular time of his Birth, no probable Foot-steps nor intimations of it being found in Antiquity; yet in the general, we may conclude him at least, to have been about Ten years Elder then his Master; his Married Condition and settled course of Life when he first came to Christ, and the great Authority and respect which the Gravity of his Person did procure him amongst the rest of the Apostles, with other such Circumstances, can speak him no less: But for any thing more positive and particular in this matter, we cannot affirm for a certain truth, though one positively tells us, that he was Born three Years before the Mother of our Lord, and just Seventeen Years before the Incarnation.

Being Circumcised according to the rites of the Mosaiick Law, the Name given him at his Circumcision, was Simon, or Simeon; a Name common among the Jews, especially in their latter times. This Name was afterward not abolished by our Saviour, but additioned with the Title of Cephas, which in the Syriack, which was the Vulgar Language of the Jews at that time, did signify a Stone, or Rock, was thence deriv'd unto the Greek Word Petros, rendred in the English Language Peter.

His father was Jonah, probably a fisherman of Bethsaida; the Sacred Story taking no further notice of him, then by the bare mention of his Name. Brother he was to St. Andrew the Apostle, and there is some question among the Ancients, which of the two was the Elder Brother; Epiphanius clearly adjudges it to St. Andrew: St. Chrysostom upon the other hand, saith expressly, That though Andrew came later into Life than Peter, yet he brought him first to the knowledge of the Gospel. But however it was, it sounds not a little to the honour of their father, (as of Zebedee, also in the like case) that of but twelve Apostles, two of his Sons were taken into the number. In his Youth he was brought up to fishing, which we may guess to have been the Staple Trade of Bethsaida, (which hence probably borrowed its Name) signifying an House, or Habitation of Fishing, much advantaged herein by the Neighbourhood of the Lake of Genesareth (on whose Banks it stood) called also the Sea of Galilee, and the Sea of Tiberius, according to the Mode of the Hebrew Language, wherein all confluences of Waters are called Seas. It was an hundred furlongs in length, and forty in breadth; the Waters of it most clear, sweet, and most fit to drink; stored with several sorts of fish,

and

and those different both in kind and taste, from those in any other place.

Here it was that St. Peter closely followed the exercise of his Calling, from whence it seems, he afterward removed to Capernaum, probably upon his Marriage (at least frequently resided there) for there we meet with his House, and there we find him paying Tribute: An House, over which it is said, that Heben the Mother of Constantine, built a Temple in Honour of St. Peter. This place was advantageous for the managing of his Trade, standing on the entrance of Jordan into the Sea of Galilee; and where he might as well reap the Fruits of an honest and industrious Diligence. It's true, it was a mean and servile course of life; for besides the great pains and labour it required, he was by it exposed to the injuries of Wind and Weather, to the Storms of the Sea, the darkness and Tempestuousness of the Night, and all to make a mean and very small return; but meanness is no Bar in Gods way: Nay, our Lord seems to cast a peculiar Honour upon that Profession; When afterwards calling him, and some others of the same Trade, from catching of Fish, to be Fishers of Men.

And now to reflect a little upon the Wise and Admirable Methods of Divine Providence, it is Wonderful to behold it in its Methods, in Propagating the Christian Faith in the

World; that such low and mean Men should be armed with such Divine Power to the running down the Kingdom of Satan: The vile Apostate Julian thought this a reasonable Exception against the Prophets of the Old Testament, that they were a Company of Rude and Illiterate Men; but here lay the Wonder of it, that the first Preachers of the Gospel should be such rude unlearned Men, and yet so suddenly, so powerfully, prevail Over the Learned World.

We find not whether Peter, before his coming to Christ, was Ingrafted in any of the Seats at that time in the Jewish Church; yet is it greatly probable, that he was One of the Disciples of John the Baptist, for it is certain that his Brother Andrew was so; and we can hardly think these Two Brothers should draw two contrary ways, or that he who was so ready to bring his Brother the early Tydings of the Messiah, should not be as solicitous to bring him under the Discipline and Influence of John the Baptist, the Way-Star that went before him. As also Peter's forwardness and curiosity at the first news of Christ's appearing to come to him and Converse with him, shew that his Expectations had been awakened, and some light in this matter conveyed to him by the Preaching and Ministry of John.

St. Peter was introduced into Christ's Acquaintance

quaintance by means of his Brother Andrew; at which time our Lord gave him the Title of Cephas. What passed further between them, and whether these two Brothers henceforward Personally attended our Saviours Motions in the number of his Disciples, we cannot certainly determine; it seems probable that they stayed with him for some time till they were Instructed in the first Rudiments of his Doctrine, and by his leave departed home; for we may reasonably suppose that our Lord being unwilling, at this time especially, to Awaken the Jealousie of the State by a Numerous Retinue, might dismiss his Disciples for some time, and Peter and Andrew amongst the rest; who, hereupon, returned home to the Exercise of their Calling, where they continued somewhat more than a Year; at which time our Lord came along one Morning where they had been all Night at their Work, but caught nothing; but at his desire the Net being let down, there was a miraculous draught of Fish caught; whereupon Peter presently leaving all, followed him: the first Place he went was to Capernaum, where Christ healed Peter's Wifes Mother.

Our Lord being to Elect some Peculiar Persons as his Immediate Vicegerents upon Earth, withdrew himself over-Night to a solitary Mountain: early the next Morning

his Disciples came to him, out of whom he made Choice of Twelve to be his Apostles; in the enumeration of which, the Evangelist's place Simon Peter in the front: And St. Matthew expressly tells us, that he was The First, that is, he was the first that was called to be an Apostle; his Age also, and the Gravity of his Person, more particularly qualifying him for a Pymate of Order among the rest of the Apostles, as that without which no Secretie of Men can be managed or maintained.

It may be here enquired, When and by whom the Apostles were Baptized? That they were is unquestionable, being themselves appointed to Confer it upon others. Nicephorus tells us, That of all the Apostles, Christ Baptized none but Peter with his own Hands, alledging Evodius, Peter's immediate Successor in the See of Antioch, for his Author; and that Peter Baptized Andrew, and the Two Sons of Zebedee; and the rest of the Apostles: But Baronius confesses that this Epistle of Evodius is altogether unknown to the Antients.

Amongst these Twelve our Lord chose a Trumbirate to be his more intimate Companions, whom he admitted, more familiarly than the rest, unto all the more secret passages and transactions of his Life: the Thrice

were

were Simon Peter and the Two Sons of Zebedee; these were with him at the Raising of Jairus his Daughter, as also at his Transfiguration upon the Mount, where Peter desired our Lord that he might let them Build Three Tabernacles in memory of these great Transactions: One tells us, That in pursuance of this Petition of Peters, there were afterward Three Churches Built upon the top of this Mount, which in after times were had in great Veneration; which possibly might give some foundation to that report which one makes, That in his Time there were shewed the Ruines of these Three Tabernacles, which were Built according to St. Peter's desire.

After that our Lord had entered Jerusalem in Triumph, he soon retired to Bethany, whence he dispatched Peter and John to make Preparation for the Pascheover; accordingly they found the Person whom he had described to them, whom they followed home to his House; Whether this was the House of John the Evangelist, situate near Mount Sion, or of Simon the Leper, or of Nicodemus, or of Ioseph of Arimathea, is not certain.

These Three also accompanied him to the Garden, where he laboured under his Agony; to this Garden, Eusebius tells us, That Christians, even in his times, were wont to come

come Solemnly to offer up their Prayers : where also, another tells us, there was a fair and stately Church Built to the Honour of the Virgin Mary.

The Lord being Ascended into Heaven, and having fulfilled his Promise of sending the Holy Ghost, the Apostles and Disciples continued a while at Jerusalem, being tossed only with gentle Storms; but now a more violent Tempest overtook them upon the occasion of Stephen's Death, which dispersed the Disciples, one of which, to wit, Phillip the Deacon, went to Samaria, where he Preached the Gospel with great success, confirming the same with Miracles: In this place was one Simon, who by Magick and Diabolical Sorceries sought to advance himself into a great Fame and Reputation with the People, insomuch that they generally beheld him as the Great Power of God, for so the Antients tell us he used to stile himself, giving out himself to be the first and Chiefest Deity, that is, That he was that which in every Nation is accounted the Supreme Deity. The Apostles who were yet at Jerusalem, hearing of Phillip's success, sent Peter and John to his assistance, who when they came thither, laid their Hands upon these new Converts, whereupon they presently received the Holy Ghost; which when S-

mon.

mon law, he offered them Money if they would confer this Power upon him : Peter perceiving his vile intentions, scornfully rejected his impious offer, telling him, That it concerned him to Repent of so great and heinous a Wickedness.

Not long after, Peter wrought a miraculous Cure upon one Aeneas, who had been a Cripple for a long time, and another soon after at Joppa upon one Tabitha; where he tarried till Cornelius called him.

It was now about the end of Caligula's Reign, when Peter after his Visitation being returned to Jerusalem, not long after Herod-Agrippa, Grand-Child to Herod the Great, having attained the Kingdom, the better to ingratiate himself with the People, had put St. James to Death, and finding that this gratified the vulgar, resolved to send Peter the same way after him; in order whereunto, he is Apprehended and cast in Prison, and set strong Watches to guard him, but the Lord by his Angel carried him out of the Prison the Night before the intended Execution, so that he escaped: But before this, he is said to have gone down to Antioch, where he Planted the Christian-Faith, and there Founded a Church, and to have been the first Bishop of that See. This Eusebius and others expressly declare.

What

What became of Peter after his Deliberance out of Prison is not certainly known, probably he might have Preached in some parts a little farther distant from Judea, as we are told he did at Bizantium, and in the Countreies thereabout. After this he resolved upon a Journey to Rome, where most agree, he arrived about the Second Year of the Emperour Claudius: A Learned Author tells us, That coming to Rome he brought Prosperity along with him to the City; for besides several other extraordinary advantages which at that time happened to it, this was not the least observable, That Camillus Scribonianus Governour of Dalmatia, Soliciting the Army to Rebel against the Emperour, the Eagles, their Military Standard, remained so fast in the Ground, that no power nor force was able to pluck them up; with which unusual accident, the minds of the Souldiers were so amazed and startled, that turning their Swords against the Author of the Sedition, continued firm and loyal in their Obedience, whereby a dangerous Rebellion was prevented, likely enough otherwise to have broken out.

It is not to be doubted but that at his arrival he disposed himself among the Jews his Countrymen, who ever since the time of Augustus, dwelt in the Region beyond Tyber;

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but when afterward he began to Preach the Gospel to the Gentiles, he was forced to change his Lodging, and was taken in by one Pudens, a Senator, lately Converted to the Faith; here he closely plyed his Main-Office and Imployment to Establish Christianity in that place. Here, we are told, he met with Philo the Jew, who was lately come upon his Second Embassy to Rome in the behalf of his Country-Men at Alexandria, and to have contracted an intimate Friendship and Acquaintance with him: and now it was, that Peter being mindful of the Churches which he had lately Founded in Pontus, Galatia, Cappadocia, Bythinia, and Asia the less, Wrote his First Epistle to them. Next to the Planting Religion at Rome, he took care to Propagate it in the Western parts, and to that end he sent abroad Disciples into several Provinces. It happened that after St. Peter had been several Years at Rome, Claudius the Emperour taking advantage of some Seditions and Tumults raised by the Jews, by a Publick Edict, Banished them out of Rome, in the Number of whom (it is said) St. Peter departed thence, and returned back to Jerusalem, and was present at the Great Apostolical Synod, where the Controversie about Mosaiscal-Rites was Debated and Decided; what became of him

him after this, we cannot certainly determine; We are told by some that he came to the Western parts, yea, that he was particularly in Brittain, where he Converted many to the Faith; but, where ever he was, it is certain that toward the latter end of Nero's Reign he returned to Rome, where he found the Peoples minds strangely bewitched and hardened against the embracing the Christian Religion by the Subtilties and Magick-arts of Simon Magus whom he had formerly Baffled at Samaria: This Simon was Born at Gitton a Village of Samaria, Trained up in Arts of Sorcery and Divination, and by the help of the Diabolical Powers performed many strange Feats and wonders of activity, insomuch that the People generally looked upon him as some Being come down from Heaven; but being discovered by St. Peter at Samaria, he left the East and fled to Rome, where by Witch-craft and Sorceries he insinuated himself into the Favour of the People, and at last became very acceptable to the Emperours themselves, insomuch that no Honour nor veneration was too great for him, especially Nero, who was the Patron of Magicians, and all who maintained Secret ways of Commerce with the Infernal Powers, had a singular Respect to him: With him St. Peter thought fit in the
first

first place to encounter, and to undeceive the People by discovering the Impostures and Delusions of the Wretched Man. Which he did thus ;

There was at this time at Rome an Eminent young Gentleman, and a Kinsman of the Emperours, lately Dead ; the same which Peter had for raising of Dead persons to Life, perswaded his Friends to send for him ; others also prebailing that Simon the Magitian might be sent for : Simon glad of the occasion, to magnifie himself before the People, propounded to Peter, That if he raised the Gentleman to Life, then Peter, who had provoked the Great Power of God, should lose his Life ; but if Peter prebailed, he himself would submit to the same fate : Peter accepted the terms, and Simon began his Charms and Inchantments, whereat the Dead Gentleman seemed to move his Hand. The People that stood by presently cryed out that he was alive, and that he Talked with Simon ; whereupon they began to fall foul upon Peter, the Apostle intreated their patience, told them that all this was but a Phantasm and appearance, that if Simon was but removed from the Bed-side, that all this Pageantry would soon ebanish ; who being accordingly removed, the Body remained without the least sign of Motion :

Peter

Peter standing at a good distance from the Bed, silently made his address to Heaven, and then before them all Commanded the young Gentleman, in the Name of the Lord Jesus, to Arise; who immediately did, so spoke, walked, and eat, and was by Peter restored to his Mother. The People who saw this, suddenly changed their opinion, and fell upon Simon Magus, with an intent to have Stoned him; but Peter begged his Life, and told them, It would be Punishment enough for him to see, that in despite of his Malice, the Kingdom of Christ should increase and Flourish.

The Magician was inwardly Tormented with this Defeat, and vex'd to see this Triumph of the Apostle, and therefore mustering up all his Powers, Summoned the People and told them, That he was offended at the Galilæans, whose Protector and Guardian he had been, and therefore set them a Day when they should see him flee up to Heaven: at the time appointed he went up to the Mount of the Capitol, and throwing himself from the top of the top of the Rock, began his flight; a sight which the People entertained with great Wonder and Veneration, affirming that this must be the Power of God, not of Men. Peter standing in the Crowd, Prayed to God that the People might be undeceived,

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deceiv'd, and that the vanity of the Impostor might be discover'd in such a way, as he himself might be sensible of it. Immediately the Wings which he had made himself, began to fail him, and he fell to the Ground, miserably bruised and wounded with the fall; whence being carried to a neighbouring Village he soon after died: But the death of this miserable man, coming to the Emperors ears, no doubt, hasten'd Peters ruin. The Emperor probably had been before displeas'd with Peter; not only upon the account of the general disagreement, and inconformity of Religion, but because he had so strictly press'd Temperance, and Chastity; and reclaim'd so many women in Rome from a dissolute and vicious life; whereby crossing that Lascivious and Wanton temper, to which that Prince was so immoderate a Slave; and being now by his means robbed of his dear Favourite and Companion, he resolv'd upon revenge, commanded St. Peter (as also St. Paul, who was at this time at Rome) to be apprehended, and cast into his Mamertine Prison, where they spent their time in the exercise of Religion especially in Preaching to the prisoners, and those who resort'd to them: and here we may suppose it was, that Peter wrote his second Epistle to the dispersed Jews; wherein he indeavours to convert them in the belief of Christianity, and

to fortify them against those pernicious Principles, and Practices, which even then began to break in upon the Christian Church.

Hero returning from Achaia, and entering Rome with a great deal of Triumph and Pomp; resolved now that the Apostle should fall as a Victim to his reveng and cruelty: While the fatal stroke was daily expected, the Christians at Rome, did, by daily, and earnest prayers sollicite Peter to make his escape, and to reserve himself for the use and service of the Church. This at first he rejected, as that would ill reflect upon his constancy and courage; but the prayers and tears of the people, overcame him, and made him yield. Accordingly the next night, having prayed with, and taken his farewell of the Bretheren, he got over the Prison Wall, and coming to the City-Gate, he is there said to have met with our Lord, who was just entering the City: Peter asked him, Lord, whether art thou going? from whom he presently received this answer; I am come to Rome to be Crucified the second time. By which answer, Peter apprehended himself to be reprobed, and that our Lord meant it of his death, that he was to be Crucified in his Servant; whereupon he went back to the Prison, and delivered himself into the hands of his Keeper, shewing himself most ready and chearful to acquiesce

els in the will of God. And we are told, that in the Stone whereon our Saviour stood while he talked with St. Peter, he left the impression of his feet; which Stone has been preserved ever since, as a very Sacred Relique; and after several Translations, was at length fixed in the Church of St. Sebastian the Martyr; where it is kept and visited with great Expressions of Reverence and Devotion at this day. Before his suffering he was scourged according to the manner of the Romans, who were wont first to whip those Malefactors, who were adjudged to the most Severe and Capital punishments. Having saluted his Bretheren, and especially having taken his last farewell of St. Paul, he was brought out of the Prison, and lead to the top of the Vatican Mount near to Tybur, the place designed for his execution. The death he was adjudged to, was Crucifixion, as of all others accounted the most shameful, so the most severe and terrible. But he intreated the favour of the Officers, that he might not be Crucified in the ordinary way, but might suffer with his head downwards, and feet up to Heaven; affirming, that he was unworthy to suffer in the same posture wherein his Lord had suffered before him: his body being taken down from the Cross, is said to have been Embalmed by Marcellinus the Presbyter after the Jewish manner, & was then buried in the Vatican near the Tri-

umphal way. Over his grave, a small Church was soon after erected, which being destroyed by Heliogabalus, his body was removed to the Cemetence, in the Appian way two Miles from Rome, where it remained till the time of Pope Cornelius, who conveyed it back again to the Vatican, where it rested somewhat obscurely untill the Reign of Constantine, who out of the mighty reverence he had for the Christian Religion, caused many Churches to be built at Rome; but especially rebuilt and enlarged the Vatican to the honour of St. Peter; in the doing whereof, himself is said to have been the first that began to dig the foundation, and to have carryed thence twelve Baskets of rubbish with his own hands, in honour (as it should seem) of the twelve Apostles. It is said, that amongst other Reliques, here is kept that very wooden Chair wherein St. Peter sat when he was at Rome; by the only touching whereof, many Miracles are said to be performed.

Having ran through the various passages of St. Peters life, from his Birth till his Martyrdom; it may not be amiss in the next place to survey a little his Person and Temper. His Body is said to have been somewhat Slender of a middle size, but rather inclining to Tallness; his Complexion very pail and almost white; the Hair of his Head
and

and Beard Curled and Thick, but withal Short; his Eyes black, but speckt with red, which one will have to have proceeded from his frequent Weeping; his Eye-Brows thin, or none at all.

Let us next look inward, and view the Jewel that was within; take him as a man, and there seems to have been a natural eagerness predominant in his Temper; which as a Whetstone, sharpened his Soul for all bold and generous undertakings; it was this that made him expose his Person to the most eminent dangers; promise those great things in behalf of his Master, and resolutely draw his Sword in his quarrel against a whole Band of Souldiers, and wound the High-Priest's servant; and possibly he had attempted greater matters, had not our Lord restrained, and taken him off by that seasonable check that he gave him.

This temper he owed in a great manner to the Genius and temper of his Country, of which Josephus gives us this true character, that it naturally bred in men a certain fierceness and animosity, whereby they were fearlessly carryed out upon any Action, and in all things shewed a mighty strength and courage, both of minde and body: the Galileans being fighters from their Childhood, the men being as seldom taken with cowardize, as their Coun-

try with want of men ; and yet notwithstanding all this, his fervor had its Intervalls ; witness his passionate crying out, when he was upon the Sea in danger of his Life, and his fearful deserting of his Master in the Gallie. But he was in danger, and passion prevailing over his understanding, made him intent upon nothing but the present safety of his life ; so dangerous it is to be left to our selves, and to have our natural passions let loose upon us.

Yet consider him as a Disciple and a Christian, and we shall find him eminently exemplary in the great instances of Religion. His humility, and lowliness of minde, was singular ; with what a passionate earnestness, upon the conviction of a miracle, did he begg of our Saviour to depart from him ; when our Lord by that wonderful condescension stoopt to wash his Apostles feet, he could by no means be perswaded to admit it, untill our Lord was in a manner forced to threaten him into obedience ; with how much candour and humility does he treat the inferior Rulers and Ministers of the Church ; he, upon whom Antiquity heaps so many honourable Titles, styling himself no other than their fellow Presbyter : admirable his love to, and zeal for his Master, which he thought he could never express at too high a rate ; for His sake venturing upon
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the great dangers, & exposing himself to the most eminent hazards of Life; telling the Jews with great plainness at every turn to their Faces, that they were the Murtherers and Crucifiers of the Lord of Glory; Nay, with what an Undaunted Courage, and Heroick Greatness of Mind, did he tell the very Sanhedrim that had Sentenced and Condemned him, that they were guilty of his murder, and that they could never be saved any other way, than by this very Jesus whom they had Crucified and put to death.

Consider him also as an Apostle, and Guide of Souls, and you will find him faithful and diligent in his Office, with an infinite zeal indeavouring to instruct the Ignorant, reduce the Erroneous, to strengthen the Weak, and confirm the Strong; we find him taking all opportunities of Preaching to people, Converting many thousands at once: How many Voyages and Travels did he undergo? with what unconquerable patience did he endure all Conflicts and Tryals, and surmount all difficulties and oppositions, that he might plant and propagate the Christian Faith; not thinking much to lay down his own Life to promote and further it; nor did he only do his duty himself, but as one that was sensible of the value and worth of Souls, he was careful to put others in mind of theirs; earnestly

pressing and perswading the Governours and Rulers of the Church to feed the Flock of God, to take upon them the Ruling and Inspection of it; freely and willingly, not out of a sinister end, meerly of gaining advantage to themselves, but out of a sincere design of doing good to Souls; that they would treat them mildly and gently, be themselves examples of Piety and Religion to them, as the best way to make their Ministry successful and effectual.

But to conclude what we are to Remark in this great Apostles Life, we are in the last place to consider him in his several relations; that he was married, is without all controversy, the sacred story making mention of his *Wives Mother*: His Wife (as some alledg) was the daughter of Aristobolus, Brother to Barnabas the Apostle, whom St. Jerom saith he left behind him, together with his Pets, when he forsook all to follow Christ; but Clemens Alexandrinus saith, that Peter seeing his wife going towards Martyrdom, exceedingly rejoyced that she was called to so great an honour; and that she was now returning home, encouraging, and earnestly exhorting her, and calling her by her name, bid her be mindful of the Lord. By her, some say, he had a daughter called Petronella.

The Life of St. PAUL.



ST. Paul was born at Tarsus the Metro-
polis of Cilicia, a City infinitely Rich
and Pox ulous ; and what was more to the same
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and honour of it, an Academy furnished with Schools of learning, where the Scholars so closely plyed their Studies, that (as Strabo tells us) they excelled in all the Arts of polite Learning and Philosophy; those of other places, yea even of Alexandria, and Athens it self, and, that even Rome was beholden to it for many of its best Professors; It was a Roman Municipium or free Corporation invested with many priviledges by Julius Cæsar, and Augustus; who granted to the Inhabitants of it, the honours and immunities of Cityzens of Rome. In which respect St. Paul owned and asserted it as the Priviledg of his Birthright, that he was a Roman, and thereby free from being bound or beaten.

His Parents were Jews, and that of the Ancient stock; not entring in by the gate of Profelytisme, but, originally descended of that Nation; they belonged to the Tribe whose Founder was the youngest Son of the Old Patriarch Jacob, who thus prophesied of him; Benjamin shall ravin as a Wolfe, in the morning he shall devour the Prey, and at night devide the Spoile. This propheticall character, Tertullian, and others after him, will have to be accomplished in our Apostle; As a raving Wolfe, in the Morning devouring the prey. That is, as a persecuter of the Church

in the first part of his life, destroying the Flock
of God; in the Evening deviding the Spoil.
That is, in his declining and reduced age, as
Doctor of the Nations, feeding, and distri-
buting to Christs Sheep.

We find him described by two names in
Scripture; one Hebrew, and the other Latine;
probably referring both to his Jewish and Ro-
man Capacity and Relation: The one Saul,
a name common in the Tribe of Benjamin,
ever since the first being of Israel, who was
of that name, was chosen out of that Tribe;
in memory whereof, they were wont to give
their children that name at their Circumcision.
His other was Paul, assumed by him, as some
think, at his Conversion, to denote his humi-
lity; as others, in memory of his converting
Sergius Paulus the Roman Governor, in imi-
tation of the Generals and Emperors of Rome,
who were wont (from the Places and Nati-
ons which they conquered) to assume the name,
as an additional honour and title to them-
selves; but this seems no wayes consistent
with the great humility of the Apostle. More
probable therefore it is, that others think that
he had a double name given him at his Cir-
cumcision: Saul relating to his Jewish Ori-
ginal, and Paul relating to the Roman Cor-
poration where he was born: or, if it was ta-
ken up by him afterward, probable it was done
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at his Conversion according to the custom and manner of the Hebrews; who used many times upon solemn and eminent occasions, especially upon their entering upon a more Strict and Religious course of Life, to change their names, and assume one which they had not before.

In his Youth he was brought up in the Schools of Tarsus, fully instructed in all the Liberal Arts and Sciences, whereby he became admirably acquainted with all Foreign Authors; together with which he was brought up to a particular Trade, and course of Life, according to that great Maxim and Principle of the Jews, That he who teaches not his Son a Trade, teacheth him to be a Thief. They thought it not only fit, but a necessary part of Education, for the Wisest and most Learned Rabbins to be brought up to a Trade, whereby if occasion was, they might be able to maintain themselves; hence nothing more common in their writings, than to have them denominated from their Callings; Rabbi Jose the Tanner, Rabbi Jochanan the Shoemaker, Rabbi Juda the Baker, &c. A custom, taken up by the Christians, especially the Monks of the primitive times; who, together with their strict professions, and almost incredible exercises of devotion, each took upon him a particular Trade, whereat he daily wrought; and by his own

own hand-labour maintained himself: The Trade our Apostle was put to, was Tent-making, whereat he wrought for some particular reasons, even after his being called to the Apostolat.

Having at Tarsus laid foundations of humane learning, he was by his Parents sent to Jerusalem, to be perfected in the Study of the Law, and put under the Tutelage of Rabban Gamaliel; this Gamaliel was the Son of Rabban Simeon (probably supposed to be the same Simeon who came into the Temple and took Christ in his arms,) President of the Court of the Sanhedrim; he was a Doctor of the Law, a Person of great Wisdom and Prudence; and Head at that time of one of the Families of Schools at Jerusalem; a Person of Chief Eminence and Authority in the Jewish Sanhedrim: He it was that made the wise and excellent Speech in the Sanhedrim, in favour of the Apostles & their Doctrine; nay, he himself is said to have been a Christian, and his sitting in the Senate to have been connived at by the Apostles, that he might be the better friend to their Affairs: At the Feet of this Gamaliel St. Paul tells us he was brought up; alluding to the custom of the Jewish Masters, who were wont to sit, while their Disciples and Schollars stood at their feet; which honorary custom was continued till the death

death of this Gamaliel, and then left off.

Under the Tuition of this great Master St. Paul was educated, in the knowledg of the Law, wherein he made such quick and vast improvement, that he soon out-stripped all his fellow Disciples; amongst the various Sects at that time in the Jewish Church, he was especially educated in the Principles and Institutions of the Pharisees, of which Sect were both his Father and his Master.

This Sect was excessively proud and insolent, censuring whoever was not of their way, as Villains and Reprobates: All Religion and Kindness with them was bound within the confines of their own Party; & the first Principles wherewith they inspired their new converts, were, That none but they were the Godly party, and that all others were Sons of the Earth.

But though this appears to have been the general temper of that Party, yet doubtless there were some among them of better and more honest Principles than the rest; in which number, we have Just reason to reckon our Apostle, who yet was deeply leavened with the active and fiery Genius of this sect, not able to brook any opposite Party in Religion, especially if late and Noble; insomuch, that when the Jews were resolved to do execution upon Stephen, he stood by and kept the cloaths of them

them that did it: whether he was any further engaged in the death of this innocent and holy man, we do not find; however this was enough Loudly to proclaim his approbation and consent.

The Storm thus begun, increased apace, and a violent Persecution began to arise, which miserably afflicted and dispersed the Christians at Jerusalem; in which our Apostle was a prime Minister and Agent, being imployed by the High Priest to hunt and find out these new upstart Hereticks, who Preached against the Law of Moses (as they thought); accordingly having made strange habock at Jerusalem, he addressed himself to the Sanhedrim, and there took out a Warrant to go down and ransack the Synagogues at Damascus, whether many of the poor dispersed Christians had fled; but God who had designed him for work of another Nature, stopt him in his Journey, drawing him back with a strong hand: The particulars of which are at large set down in the Holy Story.

Now for his Travels in Palestine and the adjacent Countries, as also his acts & sufferings in that fearful and dangerous voyage to Rome, being they are recorded particularly in the Acts of the Apostles; we shall not trouble the reader with it, but shall begin where it ends, and so meet him at Rome, whether he was sent upon

upon his appealing to Cæsar.

The first thing that he did after his arrival at Rome, was, to summon the heads of the Jewish Consistory there, whom he acquainted with the cause and manner of his coming; that though he had been guilty of no violation of the Laws of their Religion; yet had he been delivered by the Jews, into the hands of the Roman Governours, who would have acquitted him once and again, as innocent of any capital Offence; but by the perverseness of the Jewes, he was forced (not with an intention to charge his own Nation) to make his Appeal to Cæsar; that being come, he had sent for them, to let them know, That it was for his constant Asserting the Resurrection, the hope of every true Israelite, that he was thus dealt with. They replied, that they received no advice concerning him; but for his Religion, they desired to be somewhat informed about it, it being every where decayed, both by Jewes and Gentiles. Accordingly upon a day appointed, he discoursed to them from Morning till Night, concerning the Doctrine of the Holy Jesus; but his Discourse succeeding not with all alike, some persisting in their infidelity, he told them plainly, That henceforth he should turn his Preaching to the Gentiles, who would be glad to accept, what they had scornfully rejected.

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It seems it was not long after this that he was brought to have his first hearing before the Emperor, where those Friends which he expected should stand by him, plainly deserted him; but God stood by him, and encouraged him. Two years he dwelt at Rome, in a house which he had hired for his own use, wherein he constantly imployed himself in Preaching, and writing for the good of the Church: Converting some of all Ranks and Qualities; yea some belonging to the Court it self, among which was Torpes, an Officer of prime note in Neroes Court, and afterward a Martyr for the Faith; as also one of Neroes Concubines called Pappaea Chrysostome, also adds Neroes Cup-bearer.

Amongst others of our Apostles converts at Rome, was one Onesimus, who had formerly been servant to Philemon, an eminent person in Colosse, but had run away from his Master, and taken things of some value with him: Having rambled as far as Rome, he was now Converted by St. Paul, and by him returned, with recommendatory Letters to his Master Philemon, to beg his pardon, and to be received again into his favour.

The Christians at Philippi, having heard of St. Pauls Imprisonment at Rome, and not knowing what straits he might be reduced to, raised a contribution for him, and sent it by
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the hands of Epaphroditus, who was now come to Rome, with whom, when he returned back, Paul writ his Epistle to the Philip-
pians.

Our Apostle being now after two years Imprisonment, perfectly restored to his Liberty, remembring that he was the Apostle of the Gentiles, and had therefore a larger Diocess than Rome, accordingly prepared himself for a greater Circuit, though which way he directed his Course, is not absolutely certain; by some he is said to have returned back to Greece, and the parts of Asia; by others that he Preached both in the Eastern and Western parts, which is not inconsistent with the time he had after his departure from Rome: Clemens, who was his Cotemporary in his Epistle to the Corinthians, expressly tells them, that, being a Preacher in both the East and West, he taught Righteousness to the whole world, and went to the utmost bounds of the West; probable it is, that he went into Spain, a thing which he himself tells us, he had formerly, once and again, resolved upon: certain it is that the ancients do generally assert it, without seeming in the least to doubt it. Theodoret and others, tells us, that he Preached not only in Spain, but that he went also to other Nations, and brought the Gospel to the Isles of the Sea: by which they undoubtedly mean

mean Brittain; and therefore elsewhere reckons the Gauls and Brittains, which the Apostles, and particularly the Tent-maker, perswaded to imbrace the Law of Christ; nor is he the only man that has said it, others also giving their Suffrage in this case.

To what other Parts of the World our Apostle brought the tidings of the Gospel, we have no certain, nor probable footsteps in Antiquity, nor any further mention of him till his return to Rome, which probably might be about the eighth or ninth year of Neroes Reign. Here he met with Peter, and were both together thrown into Prison; no doubt upon the Persecution raised against the Christians, under the pretence that they had fired the City: But besides this general cause, we may probably suppose, that there were other more particular causes for his Imprisonment; some of the Antients make him engaged with Peter in procuring the fall of that miserable wretch Simon Magus, and that that did cause the Emperors implacable fury and rage upon him: Another gives us this account of it, that having converted one of Neroes Concubines, a Woman of whom he was infinitely fond, and reduced her to a life of great strictness and chastity (who formerly had been devoted to all kind of lasciviousness, and wickedness); so that now she altogether refused.

led to comply with the Emperors wanton, and impure Embraces: The Emperour finding this, stormed exceedingly, calling the Apostle a Villain, and Imposter, a wretched Perverter, and Debaucher of others; giving Orders that immediatly he should be cast into Prison; but understanding, that for all this he still persisted to perswade the Lady to continue her Chast and Pious resolution; he commanded him forthwith to be put to death.

How long he remained in Prison is not certainly known; at last his Execution was resolved on, that his preparatory treatment was whether scourged, as malefactors were wont to be in order to their death, we cannot tell. As a Roman Citizen, by the Valerian and Porcian Law, he was exempted from it; though by the Law of the Twelve Tables, notorious malefactors were first to be scourged, and then put to death. An Antient writer also tells us that in the Church of St. Mary, beyond the Tiber, in Rome, the Pillars are yet extant to which both Peter and Paul were bound when they were scourged.

As he was led to Execution, he is said to have converted three of the Souldiers that were sent to Conduct and Guard him; who within few dayes after by the Emperors command, became Martyrs for the Faith. Being come to the place which was the Agnæ S

via, three miles from Rome; after some solemn preparations, he chearfully gave his Neck to the fatal stroak; as a Roman, he might not be put upon the Cross, too infamous a death for any, but the worst of Slaves and Malefactors; and therefore was Beheaded, accounted a more noble kind of death, not among the Romans only, but among other Nations, as being fitter for Persons of better Quality, and more ingenious Education; and from this Instrument of his Execution, no doubt first arose that in all Images and Pictures of the Apostle, he is constantly represented with a Sword in his right hand.

Tradition reports (which many of the Fathers do justify) that when he was Beheaded, a Liquor more like Milk than Blood, flowed from his Veins, and spurted upon the Cloaths of his Executioner, which St. Chrysostome saith, became the mean of his Conversion, with many others, to the Faith.

The same Father adds, that the Apostle suffered Martyrdom about the Sixty eighth year of his Age. But some question there is, whether he suffered at the same time with Peter. Many of the Antients positively affirm, that both suffered upon the same day and year; but others, though allowing the same day, tells us, that St. Paul suffered not till the year after; nay, some also go the length to inter-

pose the distance of several years; amongst whom is a manuscript, of the lives and travels of Peter and Paul, brought amongst many other venerable Pieces of Antiquity out of Greece; will have Paul to have suffered five years after Peter, which he justifies by no less than the Authority of Justine Martyr and Irenaeus; but what credit is to be given to this nameless Author, we see not; and therefore can lay no weight upon it, nor think it fit to be put into the Ballance, with the testimonies of undoubted Antiquity; certainly if he suffered not at the very same time with St. Peter, it could not be long after, not above a year at most; the best of it is, which of them soever started first, they both came at last to the same end of the race, to those Palms and Crowns, which are reserved for all good men in Heaven, but most eminently for Martyrs of the Christian Faith.

He was buried in a certain place called Via Ostiensis about the space of two miles from Rome, over whose Grave, about the year three hundred and eighteen, Constantine the Great, at the instance of Pope Sylvester built a most fair and stately Church with in a Farm, which one Lucina, a noble and famous Christian Matron of Rome, had long before Settled upon that Church; he adorned it with an hundred of the best Marble Columns.

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and also Beautified it with most exquisite workmanship: The many precious Gifts of all sorts, which this Great and Worthy Prince bestowed upon it, are very particularly set down in the life of Sylvester.

This being thought too narrow and little, for the honour of so great an Apostle; the Emperor Valentinian by a rescript directed to Salustius Prefect of the City, caused it to be taken down, and began to build a more stately and spacious Church in the place of it; but Valentinian not living to see it finished, Theodosius his Successor did perfect it in great splendour, which, as Historians tell us, was further Beautified (as appears by an antient Inscription) by Placida the Emperess, at the perswasion of Leo Bishop of Rome; what other additions of Wealth, Honour, and State-liness it hath since received, both by Popes, Emperors, and other Benefactors, were too tedious here to relate; neither is it my province to enquire into it.

As for St. Paul's Person, we find him thus described, He was of a little Stature, and somewhat Stooping, his Complexion fair, his Countenance grave, his Head small, his Eyes carrying a kind of Sweetness & beauty in them, his Eye-brows a little hanging over his Nose, long but Gracefully bending, his Beard thick, and like the Hair on his Head, mixt with Gray Hairs.

But how mean soever the Cabinet was, there was an unvaluable Treasure within: for as to his Natural endowments, he seems to have had a clear and solid Judgment, quick Invention, a prompt and ready Memory; all which were abundantly improved by Art, and the advantages of a more liberal Education, which raised him to a mighty reputation, both for Parts and Learning.

Yet all these were but a shadow to that Divine Temper of Mind that was in him, which discovered it self through the whole course of his Life; he was humble to the Lowest step of condescension: Great was his Temperance and Sobriety, so far from going beyond the bounds of regularity, that he abridged himself of the conveniencies of a lawful and necessary accommodation. His Kindness and Charity was truly admirable, having a compassionate tenderness for the Poor, and a quick sense of the wants of others, both in their Souls and Bodies. His Zeal most ardent and hot, Warning, Reproving, Intreating, Persuading by Night and by Day, by Sea and by Land; Preaching in Season and out of Season. The Sum is, he was a Man in whom the Divine Life did eminently manifest, and display it self; being alwayes careful to keep a Conscience void of offence, both towards God and Man.

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The Life of St. **ANDREW.**



The Sacred Story, which has hitherto been
 very large and copious, in describing the
 Acts

Acts of the two first Apostles, is henceforward very sparing in its accounts, giving us only now and then a few accidental remarks concerning the rest, and some of them no further mentioned, than the meer recording of their names.

Amongst the Apostles that succeed, we first take notice of St. Andrew; he was born at Bethsaida, a City of Galilee, Son to John or Jonas, a Fisherman of that Town, and Brother to Simon Peter; he was brought up to his Fathers Trade, whereat he wrought till our Lord called him to another kind of Fishing.

John the Baptist, having lately risen up in the Jewish Church; great Multitudes flock'd to him, to hear his discourses; besides, he had also a number of select Disciples, who waited more particularly upon him: In the number of which, was our Apostle, who was with him about Jordan; when our Lord came that way, upon his approach, the Baptist told them, that this was the Messiah; whereupon Andrew, and another Disciple follow our Saviour to the place of his abode. After some discourse with him, Andrew goes and acquaints his brother Simon, and both together came to Christ; yet stay'd they not long with him, but returned home, and exercised their Calling for more then a year, till our Lord passing

passing through Galilee, fully satisfied them of his Divinity, and commanded them to follow him, which they did immediately: Shortly after, St. Andrew, together with the rest, was chosen to be one of those that were to be Christ's immediate Vicegerents for planting and promoting the Christian Faith; little else is particularly recorded of him in the Sacred Story, being comprehended in the general account of the rest of the Apostles.

Our Lord being Ascended, and the Apostles gone out to their work all the World over; St. Andrew went to Scythia, where some of the Antients say he continued a considerable time, going from Place to Place, Preaching the Gospel, and Settling Churches, meeting with a great deal of opposition in many places: Hence in process of time, he came to Byzantium (since called Constantinople), where he instructed them in the knowledge of the Christian Religion, and founded a Church. After this he Travelled over Thrace, Macedonia, and Achaia, where for many years he Preached, and Propagated Christianity; at last he came to Patræ, a City of Achaia, where he gave his last, and great Testimony to it, by laying down his Life for it; the manner of his Martyrdom one describeth thus.

Aëgaas Proconsul of Achaia, coming to Patræ, and observing many of the people im-
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brace Christianity, he endeavoured by all means to reclaim them, whereupon the Apostle went to him, and expostulated with him about the matter; but the Proconsul derided him, as the Propagator of that Religion, whose Author the Jews had infamously put to death upon the Cross.

The Apostle from this took occasion to discourse more fully of Christ; but the other told him plainly, that he might perswade them so that would believe him; for his part, if he would not do Sacrifice to the Gods, he would make him suffer upon the same Cross which he so much extolled. Afterwards he was committed to Prison again.

The next day, he was again brought before the Proconsul, where they began to intreat one another: The Proconsul the Apostle, that he might not foolishly forgo the pleasures of this Life: The Apostle the Proconsul, that he might not wickedly throw away his Soul.

This so enraged the Proconsul, that he told the Apostle, he must either forsake that new Religion, or resolve to be tortured severely. He replied, that he feared not his torture, he might do his worst; and that if he had one torture greater than another, he might heap that upon him.

The Proconsul first commanded him to be Scourged by seven Lictors, successively whipping his

his naked Body: But seeing his great patience, commanded him to be Crucified, but not to be fastened to the Cross with Nails, but Cords, that so his death might be more lingering and tedious.

Being come within sight of the Cross, he heartily saluted it, saying, That he long desired, and expected that happy hour wherein he might shew an honourable Testimony to his Glorious and Renowned Master. After having prayed and exhorted the people to constancy in that Faith, which he delivered to them, he was fastened to the Cross, whereon he hung two days, Teaching, and Instructing the people all the time, and Exhorting them to suffer chearfully for Christ and his Truth, when-ever they should be called to it. And when great importunities, in the mean time were used by some to the Proconsul in his behalf, he earnestly begged of our Lord, at this time, he might Seal the Truth with his Blood. God heard his fervent prayer, and he immediately expired on the last of November, though in what year, no certain account can be recovered.

The Life of St. JAMES the Great.



James surnamed the Great, (either because of his Age, or for some peculiar honours, which our Lord conferred upon him), was

was a Galilean born, the Son of Zebede a Fisherman; his Mothers name was Mary, surnamed Salome; his Education was in the Trade of Fishing, which Trade his Father also followed; in the exercise of which, our Saviour found him, when he passed by the Sea of Galilee, where he called them to be his Disciples; which Call, they readily obeyed, leaving their aged Father with the Servants to manage the Trade.

It was not long after his first calling, till he was called from the station of an ordinary Disciple, to the Apostolical Office; and not only so, but honoured with some peculiar Acts of Favour beyond most of the Apostles; being one of the three whom our Lord usually made choice of, to admit to the more intimate Transactions of his Life.

Thus with Peter, and his brother John, he was taken to the Miraculous raising of Jairus his daughter; admitted to Christs glorious Transfiguration upon the Mount; taken along with him into the Garden, to be a spectator of his bitter, and terrible Agonies.

Not was it the least instance of that particular honour which our Lord conferred upon these Apostles, that at his calling of them, he gave them a new Name and Title.

The Lord setting forward in His Journey to Jerusalem, in order to his Crucifixion; and
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48 The Life of St. JAMES the Great.

the better to prepare the minds of his Apostles, for his departure from them; he told them, he was to suffer, and yet after all, he should rise again; but they, whose minds were big; yet with the expectation of a Temporal Power, and Monarchy, understood not well the meaning of his discourse: However James and his Brother supposing the Resurrection, which he spoke of, would be the time when his Power and Greatness would commence; Prompted their Mother to put up a Petition for them; she after leave, modestly asked for her Address, beg'd of him, That when he took possession of his Kingdom, her two Sons might have the Principal places of Honour and Dignity, next his own Person. Our Lord directing his discourse to the two Apostles, told them, they quite mistook the nature of his Kingdom, which did not consist in External Grandeur, but in Inward Life and Power; that they would do well, to consider, whether they were able to undergo what he was to undergo. They probably not understanding the force of his reasoning, answered, They were able to do all this; but he not taking advantage of their rash and inconsiderable Reply, told them, That as for suffering, they would indeed undergo it as well as he; but for any peculiar honour or dignity, he would not by any absolute and peremptory favour of his own,

own, dispose of it any otherwise then according to those Rules and Instructions, which he received from his Father. The rest of the Apostles were offended with this Ambitious request; but our Lord, to Calm their passion, discoursed to them at large of the nature of the Evangelick State, and its difference from the Kingdoms of the World; with which discourse the storm blew over, and their exorbitant passions began on all hands, to be allayed and pacified.

What became of St. James, after our Saviours Ascension, we have no certain account either from the Sacred, or Ecclesiastick Stories: some affirm, that after the Martyrdom of Stephen, when the Christians were dispersed, he came to the Western parts of the world, even to Britain and Ireland; and having planted Christianity amongst them, went back again to Jerusalem; but this seems improbable upon several accounts, and therefore its safest to confine his Ministry to Judea, and the parts thereabouts, and to seek for him at Jerusalem, where we are sure to find him.

Herod-Agrippa, Son of Aristobolus, being great in favour where the Emperour Claudius was settled, and confirmed by him in all that his Grand-Father Herod the great enjoyed, and seeing that this most probable

bable way to gain the affection of the Jews, was to fall heavy upon the Christians; he resolves accordingly to do it: Finding St. James Vigorous in contending for the Truth, Him he commands to be apprehended and cast in prison, and sentence of death to be passed upon him; as he was Led forth to the place of Martyrdom, The Soldier that had guarded him to the Tribunal, having been convinced by that mighty courage, and constancy which St. James shewed at the time of his Tryal, repented of that he had done, came and fell down at the Apostles feet, and heartily begged pardon for what he had done against him. The Holy man after a little Surprize at the thing, raised him up and kissed him: Whereupon before them all, he publicly professed himself to be a Christian, and so both were beheaded at one and the same time. Thus fell St. James, Chearfully taking that most bitter Cup, which formerly he told his Lord he was most ready to drink of.

His death was not long unrevenged upon Herod, the account of it is thus: Shortly after St. James his Martyrdom, Herod removed to Cesarea, while he was there, he proclaimed Solemn Sights, and Festival entertainments to be held in Honour of Cæsar: Early in the morning, the second day, he came with

with great State into the Theater, to make an Oration to the people, habing on a most Sumptuous Robe, Curiously wrought with Silver and Gold; the Luster of which, so dazzled the eyes of the people, that they cryed out it was some Deity; and that he who spake, must be something above the ordinary Standard of Humanity. This impious applause he received without any token of dislike. But a sudden Accident Changed the scene, and turned the Comick part to a black and fatal Tragedy. Looking up he espied an Owle sitting over his head, which he presently beheld as the fatal Messenger of his eminent, and inevitable ruine by the just Judgment of God; an incurable Melancholy immediately seized upon his mind, as Exquisite Torments did upon his Bowels: Behold, said he, turning to those about him; The Deity whom you admired, and your selves evidently convinced of flattery and falsehood: see me here by the Laws of fate condemned to die, whom just now you styled Immortal. Being removed into the Palace, his pains still increased upon him; and though the people mourned, and wept, fasted and prayed for his life and health, yet his accute Torments got the upper hand, and after five days put a period to his miserable life.

The Life of St, JOHN.



ST. John was a Galilean, the Son of Zebedee, and Salome younger brother to St. James, together with whom he was

was brought to the Trade of Fishing: Before his coming to Christ, he seems for some time, to have been Disciple to John the Baptist, being probably that other Disciple that was with Andrew, when they left the Baptist to follow our Saviour; so particularly does he relate all Circumstances of the Transactions, though modestly, as in other parts of his Gospel, concealing his own name.

There is not much spoken concerning him in the Sacred story, more than what is recorded of him in Conjunction with his brother James. He was peculiarly dear to his Lord and Master, being the Disciple whom Jesus loved; witness his lying in our Saviours bosom, at the Paschal Supper; as also when Peter was desirous to know which of them our Saviour meant, when he told them, one of them should betray him, and durst not himself propound the question, he made use of St. John, to ask our Lord. Indeed, when our Lord was first apprehended, he fled with the other Apostles: it not being without probability of reason, that the Ancients conceive him to have been that Young man, that followed after Christ having a Linen Cloath cast about his naked body, whom when the Officers laid hold upon, he left the Linen Cloath, and fled naked from them. But though he fled, at present to avoid that sud-

den violence that was offered to him, yet he soon recovered himself, and returned back to seek his Master, and waited upon him through the several passages of his Tryal till his Crucifixion. Here it was that our Saviour appointed him Guardian of his Mother, and made her apart of his charge, and care. At the first news of our Lords resurrection, he accompanied Peter to the Sepulcher, these two Apostles having a more mutual intimacy then any of the rest, having run many hazards together, and adhering Close to one another, for the most part.

The Antients say, that after the death of our Lords Mother, John went to Asia, where he applyed himself wholly to the propagating of Christianity. Having planted several famous Churches there. Having spent some years there, he was at length accused to Domitian, as a Subverter of the Religion of the Empire, by whose command the Proconsul of Asia sent him bound to Rome, where he was put into a Cauldron of boiling Oyl: but the Divine providence brought this holy man out of this (one would thought) unavoidable destruction: The Cruel Emperor not being satisfied with this, presently orders him to be banished into Patmos, a desolate Island in the Archipelago, where he remained several years, instructing the inhabitants

stants in the faith of Christ. Here it was about the latter end of Domitian's Reign, that he wrote the book of the Revelations.

Cruel Domitian being taken out of the way, Cocceus Nerva succeeded in the Empire, who being of a milder temper, rescinded the odious acts of his predecessor, recalling the banished; whereupon St. John left Patmos, and returned to Asia, fixing his residence at Ephesus, where it is said he wrote his Gospel.

He lived till the time of Trajan: about the beginning of whose Reign, he departed this life, about the Ninety eighth, or Ninety ninth year of his life, as is generally thought. But others think that he dyed a Martyr, upon no other ground, then of that our Saviour told him and his brother: That they should drink of the cup, and be Baptized with the Baptism wherewith he was Baptized, which was indeed Literally verified of his brother James. Yet for him though (as one observes) he was not put to death, yet may he be truly stilled a Martyr, his being put in a Kessel of Boiling Oil, his many years banishment, and other sufferings in the cause of Christ, Justly Challenging the Title, it being not want of good will either in him, or his enemies; but the divine providence Immediately over-

ruling the powers of nature, that kept the Malice of his enemies from its full execution.

Others deny that he dyed at all, but is still alive; the foundation of which error, was founded upon what passed between our Lord and Peter, concerning this Apostle: for Christ having told Peter, what was to be his own fate, Peter enquires what would become of St. John. To whom the Lord answered, If I will that he tarry till I come, what is that to thee; which was mis-understood by the Apostles; though St. John himself, who records that passage, inserts a caution, That Jesus did say he should not die. From the same Original also sprang this report, That he only lay sleeping in his grave at Ephesus; which report, was for a long time current.

He seems to have always led a single life; and so the Antients tells us, that all the Apostles were married, except St. John and St. Paul: He was polished by no arts of learning, but his want of it was made up abundantly in his Excellent Temper of mind, and the furniture of divine graces, which he was adorned withall: His Humility was admirable, studiously concealing his own Worth and Honour.

He shewed a mighty care to the souls of men, unwearied by spending himself in the service of the Gospel; Travelling from East

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East to West, to leaven the world with the principles of that Holy Religion, which he was sent to propagate. He was infinitely Vigilant against Hereticks, Countermining there Artifices, Antidoting against the poison of their errors, and shuning all communion and conversation with their persons.

THE

The Life of St. PHILIP.



Of all parts of Palestine, Galilee seems to have passed under the greatest character of Ignominy & Reproach; therefore called Galilee

P. lilee of the Gentiles : both Jew and Gentile conspiring in this, that they thought they could not fix a greater title of reproach upon our Saviour and his followers, than that of Galilean. But to confute this, our Lord chose hence, those excellent Persons, whom he made the great instruments to Convert the World ; some of which we have already given account of, and more are yet behind.

Of this number was Philip, born at Bethsaida, a Town near the Sea of Tiberias : Of his Parents, and way of Life, the History of the Gospel takes no notice ; though probably he was a Fisherman, the common Trade of that place : He had the honour to be the first called to be Christs Disciple ; which came thus to pass. Our Lord, after his return from the Wilderness, having met with Andrew, and his brother Peter, after some short discourse parted from them ; and the next day passing through Galilee, he found Philip, whom he commanded presently to follow him, which he accordingly did.

No sooner had Religion taken possession of his mind, then away he goes, and finds Nathaniel, acquaints him with the tydings of the new-found Messiah, and conducts him to him : After his call to the Apostleship, there is not much recorded of him in the Holy Story. It was to him that the Lord propounded the question,
What

what they should get in the Wilderness, as would feed so vast a multitude; To which he answered, That so much was not easily to be had. It was to him, that the Gentile Prosylites that came up to the Passover, addressed themselves, when they desired to see our Saviour. It was with him that our Lord discoursed concerning himself, a little before the last paschal Supper. The Lord Jesus had been fortifying their minds with all considerations against his departure from them: He told them, That no man could come to the Father, but by Him. Philip not duely understanding the force of our Saviours reasonings, begged of him, that he would shew them the Father. Our Lord gently reproved his ignorance, that after so long attendance upon his instructions, he should not know that he was the Image of his Father; the express character of his infinite Wisdom, Power and Goodness appearing in him; that he said, and did nothing, but by his Fathers appointment, which if they did not believe, his Miracles were a sufficient evidence; that therefore such demands were unnecessary, and impertinent, and that it argued great weakness after more than three years education under his discipline and instruction, to be so unskillful in those matters.

In the distribution of the several Regions of the World made by the Apostles; some think that

that the upper Asia was the Province which was assigned to Philip, where he applyed himself with an indefatigable diligence and industry, to recover men out of the snare of the Devil, to the imbracing and acknowledgment of the Truth, by constancy of his Preaching, and Efficacy of his Miracles, he gained numerous Converts, whom he Baptized to the Christian Faith; at once Curing both Souls and Bodies: their Souls of Error and Idolatry, their Bodies of Infirmities and Distempers; healing Diseases, dispossessing Dæmons; settling Churches, and appointing them Pastors and Teachers.

Having for many years successfully managed his Apostolical Office in those parts, he came, towards the latter part of his life, to Hierapolis in Phrygia, a Rich and Populous, but most Idolatrous Place: Amongst the many Vain and Trifling Deities, to whom they payed Religious Worship, was a Serpent or Dragon, which they Worshipped with great and solemn Veneration: the Apostle was grieved to see them so grossely enslaved to Error; and therefore continually solicited Heaven, till by Prayer he had procured the death (at least vanishing) of this Famed Creature: Which done, he told them how unbecoming it was, to give Divine honours to such odious creatures; and thence took occasion to discourse at large of
Chri-

Christianity. The success was, That the People were ashamed of their gross Idolatry; and many broke loose from their Chains of Idolatry, and ran over to Christianity; whereupon the great enemy of Mankind, betook himself to his old Methods, Cruelty and Persecution; the Magistrates of the City seized the Apostle, and having put him into Prison, caused him to be severely Scourged. This preparatory Cruelty passed, he was led to Execution; and being bound, was hanged up by the Neck against a Pillar, though others tell us that he was Crucified; the Apostle being dead, his body was taken down by St. Bartholomew his fellow Sufferer, and his own Sister, who is said to have been the constant companion of his travels, and decently buried; after which, having Confirmed the people in the Faith of Christ, they departed from thence.

It is generally affirmed, that St. Philip was Married, and that he had Daughters, whom he disposed in Marriage; but though this be granted, as it is not improbable; yet the not carefully distinguishing between Philip the Deacon, & Philip the Apostle; has bred some confusion among the Antients in this matter; insomuch that some have concluded them to be one and the same person; but with how little reason, will appear to any that shall consider, that Philip, who was chosen to be one of the Seven

Dea-

Deacons, could not be one of the Apostolical Colledg; the Apostles declaring upon that occasion that they had affairs of a higher nature to attend upon: So then upon the Persecution that arose, upon St. Stephens death, the Church was dispersed; they were all scattered abroad throughout the Regions of Judea and Samaria, (and Philip the Deacon, among the rest who went down to the City of Samaria) except the Apostles who tarried behind at Jerusalem; & when Philip had Converted and Baptised a considerable number in that place, he was forced to send for two of the Apostles from Jerusalem, that so by their hands they might receive the Holy Ghost, which had been wholly needless, had he himself been of the twelve Apostles.

St. Philip was one of the Apostles, who left no sacred writings behind him; the greater part of the Apostles, having little leisure to write Books, being imployed in the Ministry more immediately useful, and subservient to the happiness of Mankind.

The

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The Life of St. BARTHOLOMEW



IT is not questioned at all, but that S. Bartholomew was an Apostle; but the Holy Story, taking no further notice of him, than

then the bare mention of his name gave occasion to many both Antient and Modern, not without occasion to Suppose, that he lies concealed under some other name, and that this can be no other than Nathaniel, one of the first Disciples that came to Christ, accordingly we may observe that as some of the Evangelists, never mention Bartholomew in the number of the Apostles, so others take no notice of Nathaniel, probably. But that which renders the thing most specious, and probable is that we find Nathaniel, particularly reckoned up with the other Apostles, to whom our Lord appeared at the Sea of Tiberias.

This difficulty being cleared, we proceed to a more particular account of him: By some he is thought to have been a Syrian of a Noble Extract, and to have derived his extract from the Ptolemes of Egypt. But it is plain that he as the rest of the Apostles was a Galilean; and of Nathaniel we know it is particularly said, that he was of Cana in Galilee; the Scripture takes no notice of his Trade or way of life, though some Circumstances might seem to intimate that he was a fisherman. At his first coming to Christ he was conducted by Philip, who told him that they had found the long-looked-for Messiah; and when he observed that the Messiah could not be born at Nazareth, Philip bids him

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come

come, and satissfie himself; at his first appearance, the Lord entertains him with the Character of a man of true simplicity, and Integrity: Surprized he was at our Lords Salutation, wondering how he could know him so well at first sight, whose face he had never seen before; But he was answered, that he had seen him, while he was under the Fig Tree, before Philip called him. Convinced with this instance of our Lords Ministry, he presently made his confessions, that now he was sure that Jesus was the promised Messiah the Son of God, whom he had appointed to be the King, and Governor of his Church: Our Saviour told him, that if upon these inducements he could believe him to be the Messiah, he should have far greater arguments to confirm his faith; yea, that ere long he should behold the Heavens opened to receive him thither, and the Angels visibly appearing to wait, and attend upon him.

Concerning our Apostles Travels up and down the world, to propagate the Christian Faith, we shall present the reader with a brief account of them from Antiquity; that he went as far as India is owned by all, which must be meant, only of that part of India lying next to Asia; yet others say it was the India, bordering upon Ethiopia, and

and also tell us that here he left St. Mathews Gospel. The particular relation of which a famous Author giveth thus; that when Pantenus a man famous for his skill in Philosophy, and especially in the institutions of the Greeks, but much more for his hearty affection to Christianity, in a devout, and Zealous imitation of the Apostles, was inflamed with a desire to propagate the Christian Religion, unto the Eastern Countries. He came as far as India it self, here among some, that yet retained the knowledge of Christ, he found St. Mathews Gospel written in Hebrew, left here as the Tradition was by St. Bartholomew, one of the Twelve Apostles, when he Preached the Gospel to these Nations.

After his Labours in these parts of the world, he returned to the more Western, and Northern parts of Asia. At Herapolis in Phrygia we find him in company with Philip, instructing that place in the principles of Christianity, and convincing them of the folly of their blind Idolators: Here, by the enraged, he was at the same time with Philip, designed for Martyrdom, in order thereunto, he was fastned upon the Cross, with intent to dispatch him; but upon a sudden Conviction, that the Divine Justice would Revenge their death, he was taken down and

dismissed. Hence it is probable that he went to Lyconia. His last remove was to Albanople, in Armenia the great, a place miserably over-grown with Idolatry, from which, while he sought to reclaim the people, he was by the Governour of the place, commanded to be Crucified, which he Chearfully under-went, comforting and confirming the convert-Gentiles to the last minute of his life; some add, that he was Crucified with his head downward, others that he was dead, and his skin first taken off, which might consist well enough with his Crucifixion; Exoriation being a punishment in use, not only in Egypt, but among the Persians; and from whom they might have borrowed this piece of Barbarous Cruelty.

The

The Life of St. Mathew,



St. Mathew called also Levi, was, though a Roman officer, an Hebrew of the Hebrews, and probably a Galilean; he was the Son of Alphaeus,

and Mary Sister or Kingwoman to the blessed Virgin. His way of life was that of a publican, or toll gatherer to the Romans, an office of bad report, among the Jews; indeed, among the Romans, it was a place of power and credit, and honourable reputation, not ordinarily conferred upon any but Roman Knights. The Jews thought this Office odious, upon three main accounts, first that the persons, that managed it, were usually covetous, and great exacters, which doubtless Zachæus was sensible of, when after his conversion he offered fourfold Restitutions to any man, from whom he had taken any thing by fraud and evil arts: and upon this account they became unfamous, even among the Gentiles themselves. The other thing that made the Jews detest them, was that this Tribute was not only a grievance to their pockets, but an affront to the liberty, and freedom of their nations; for they looked upon themselves, as a free-born people invested in this privilege immediately by God himself, and therefore looked upon this as a daily, and standing instance of their slavery.

Hereby Publicans, became Universally to be abhorred by the Jewish Nation, that it was accounted unlawful for them to shew such men any Courtesie or Common kindness. Of this Trade and Office was our

St.

St. Mathew, and it seems more particularly to have consisted in gathering the Customs of Commodities, that came by the Sea of Galilee; and the Tribute the Passengers were to pay, that went by water, a thing frequently mentioned in the Jewish writings. For this purpose they kept their Office or Customs-house by the Sea side, that they might always be near at hand; and here it was, that St. Mathew had his Tol-booth, where he sat at the receipt of Custom; Christ having lately cured a famous Paralytick, retired out of Capernaum to walk by the Sea-side; where he taught the people that flocked after him. Here he espied Mathew sitting in his Customs-Office, whom he called to come, and follow him; the man was rich, had a wealthy and gainful Trade, but he overlooked all these considerations, left all his interests, and Relations to become our Lords Disciple; and to shew that he was not discontented with his choice, nor apprehended himself a loser by this bargain, he entertained our Lord, and his Disciples at a great dinner in his house, whether he invited his friends, especially those of his own profession.

After his Election to the Apostolate, he continued with the rest, till our Lord's Ascension, and then for the first eight years at least preached up and down Judea. After which

which, being to betake himself to the Conversion of the Gentile World, he was intreated by the Convert Jews to commit to Writing the History of our Lords Life and Actions, and to leave it among them, as a standing Record of that he had Preached to them, which he did accordingly, and so composed his Gospel; little certainty can be had, what Travels he underwent for the advancement of the Christian Faith. Some tell us that he went into Parthea, & having successfully planted Christianity in those Parts, thence travelled into Ethiopia, where by Preaching, and Miracles, he mightily Triumphed over Error and Idolatry.

As to the manner of his death, it is related by some, that he went into the Country of the Canibals, where Christ appeared to him in the form of a beautiful Youth, and gave him a Wand, which he pitching in the ground, immediately it grew up into a Tree, that he also miraculously Converted the Prince of the Country, and after all, dyed in peace, and was most sumptuously buried: But others of the Antients, with as much probability, affirm that he suffered Martyrdom at a City in Ethiopia; but that kind of death is altogether uncertain.

He was a great instance of the power of Religion; how much a man may be brought off

off to a better temper, if we reflect upon his circumstances, while yet a stranger to Christ we shall find the world had very great advantages upon him, and yet notwithstanding, no sooner did Christ call, but without the least scruple or dissatisfaction, not only renounced his gainful incomes, but ran an immediate hazard of the displeasure of his Masters the Romans, that had implored him for quitting their service, and leaving his accounts intangled and confused behind him.

The last thing remarkable in the Life of this Apostle, is, his Gospel Written at the intreaty of the Jewish converts, and as some say, at the command of the Apostles while he was yet in Palestine, eight years after the death of Christ, which St. Bartholomew took along with him into India, and left there: He wrote it in Hebrew, as primarily designed it for the use of his Country-men; it was without doubt, soon after translated into Greek, as some think by St. John; others attribute the translation of it to St. James the less.

After the Greek translation was entertained, the Hebrew Copy was chiefly owned, and used by the Nazarens, a middle Sect of men between Jews and Christians; what the Christians, they believed in Christ, and embraced his Religion; what the Jews, they adhered to the Rites and Ceremonies of the Mo-

Mosaick Law, and hence this Gospel came to be styled the Gospel of the Hebrews, and the Gospel of the Nazarenes; by them it was by degrees interpolated several passages of the Evangelical History, which they heard from the Apostles; or those who had familiarly conversed with them, being inserted; which the Antients Fathers frequently refer to in their writings: This Hebrew Copy was found in the Treasury of the Jewes at Tiberias, by Joseph a Jew, and after his Conversion a man of great Honour & Esteem; in the days of Constantine, one of the Antients assures us that there was another kept in the Library of Casarea, in his time; and another by the Nazarenes at Berea, from whom he had the liberty to Transcribe it, and which he afterward Translated both into Greek and Latine: A Copy also of this Gospel was dug up and found in the Grave of Barnabas in Cyprus, Transcribed with his own hand, but these Copies are long since perished.

The

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The Life of St THOMAS.



The Jews used commonly (when Trabel-
ling into forreign Countries, or familiarly
conversing with the Greeks and Romans) to
assume

assume to themselves a Greek or a Latine name, of affinity, and sometimes of the very same signification with that of their own Country. Thus our St. Thomas, according to the Syriacks importance of his name, was called Didimus, which is the same with his other name, expressed in different Languages. The history of the Gospel takes no particular notice, either of his Country or Kindred; that he was a Jew is certain, and in all probability a Galileean; he was born (as some say) of very mean Parents, brought up to the Trade of Fishing: He was afterwards, together with the rest, called to the Apostleship, where, not long after he gave an eminent instance of his hearty willingness to undergo the saddest State that might attend them, for when the rest of the Apostles, dissuaded our Saviour from going to Judea, lest the Jews should stone him, as but a little before they had attempted it: St. Thomas desires them not to hinder Christs Journey thither, though it might cost them their Lives, probably concluding, that instead of raising Lazarus from the dead, they themselves should be sent with him to their own Graves; so that he made up, in pious affections, what he seemed to want in the quickness of his understanding, not readily apprehending some of our Lords discourses, nor overforward to believe more than

than himself had seen; when Christ, a little before his fatal sufferings, told his Disciples, that he was going to prepare for them that they might follow, and that they knew the place whether he was a going, and the way thither. Our Apostle Roundly replied, that they knew it not: To which, our Lord gives this satisfactory answer, That he was the true Living Way.

Our Lord being dead, the Apostles were exceedingly distracted, between hope and despair concerning his resurrection, which engaged him the sooner to hasten his appearance; wherefore, the very day in which he arose, he came into the house, in which they were, while for fear of the Jews the Doors were fast shut about them: At this Meeting St. Thomas was absent, having probably never recovered their company since their last dispersion in the Garden, where every ones Fears prompted him to Consult his own safety. At his return, they told him, That the Lord had appeared to them, but he obstinately refused to believe that it was he, except he might see the very prints of the Nails and feel, the Wounds in his Hands and Sides: But his compassionate master would not take advantage of the man's refractory unbelief; but upon that Day seven night came to them, as they were solemnly met at their Devotions, and calling Thomas, bade

made him look upon his Hands, & put his Fingers into the prints of the Nails, and thrust his Hand into the hole of his Side; and thereby satisfy his Faith. The Man was quickly convinced of his Error, confessing, That he now acknowledged him to be his very Lord and Master.

Our Lord being Ascended, and having eminently given Gifts, and miraculous Powers to the Apostles. St. Thomas moved thereto by divine Intimation, is said to have dispatched Thaddæus, one of the Seventy Disciples to Abgaras, King of Edessa, whom he first Cured of an inveterate Distemper, and afterward Converted him and his Subjects to the Faith. The Apostolical Assigned to St. Thomas, was Parthia, after which, some inform us, he preached the Gospel to the Medes, Persians, Carmans, Horcany, Bactrians, and the Neighbour Nations. One of the Ancients saith, That in Persia he met with the White Men, who came that long Journey from the East, to bring Presents to our New-Born Saviour, whom he Baptized, and took along with him, as his Companions and Assistants in propagation of the Gospel; Hence he Preached in, and passed through Ethiopia, and afterward came to India, where we are told he was affraid to have ventured himself, until he was encouraged by a Vision, that assured him

him of the Divine Presence to assist him. He travelled a great way in these Eastern Nations, as far as the Country of the Brachmans Preaching every where, where by mild and Gentle methods, he brought over the people from their grossest Superstition and Errors.

The Portugals tell us, that St. Thomas came first to Socotara, an Island in the Arabian Sea; thence to Canyanor, where having converted many, he travelled farther into the East; and having successfully preached the Gospel, returned back to Carmandal, where he began to Erect a Place for Divine Worship, till prohibited by the Priest and the Prince of the Country: But upon conviction of several Miracles, the work went on, and the Sagamo or King himself embraced the Christian Faith. The Brachmans, who plainly perceived that this would certainly spoil their Trade, and in time extirpate the Religion of their Country; thought it high time to put a stop to its growing, and resolved in Council, that some way or other the Apostle must be put to death. There was a Tomb not far from the City, whether the Apostle was wont to retire to his Solitudes and private Devotions. Thither the Brachmans and their followers, pursued him, and while he was intent at prayer, they first loaded him with Darts and Stones,

Stones, till one of them coming nearer, ran him through with a Lance. His Body was taken up by his Disciples, and buried in the Church, which he had lately built.

While one of the Vice-Royes of Portugal resided in those parts, there were brought to him certain Brass Tables, whose Inscriptions none could read, till at last, by the help of a Jew, they were found to contain nothing but a donation made to St. Thomas of a piece of Ground for the building of a Church. They tell us also of a famous Cross found in St. Thomas his Chappel, wherein was an untelligible Character, which learned Dravim rendered to this effect: That Thomas a Divine person was sent into those Countries by the Son of God, in the days of King Sagamo, to instruct them in the knowledg of the true God, that he built a Church, and performed admirable Miracles, but at last, while upon his Knees at prayer, was thrust through with a Spear, and that the Cross stained with his blood was left as a memorial of these matters.

The

The Life of **St. JAMES the Less.**



St. JACOB
MINOR.

HE was the Son (as we may probably conjecture) of Joseph, afterward the Husband of the Blessed Virgin

Virgin, by his first Wife. Hence reputed our Lords Brother, in the same sense that he was reputed the Son of Joseph. One thing there is that seem to lye against this, that he is called the Son of Alpheus, but this may probably mean no more than either that Joseph was so called by another name, or it may relate to his being a Disciple, of some particular Sect among the Jews, called Alpheans.

Of the place of his birth, the Sacred Story makes no mention. The Jews frequently stile him a man of the Town of Sechania, though, where that place was, we are not able to conjecture; what was his particular way and course of Life, before his being called to the Discipleship and Apostolate, we find no intimations of in the History of the Gospel, nor any distinct account concerning him, during our Saviours Life. After the resurrection, he was honoured with a particular appearance of our Lord to him, which, though silently passed over by the Evangelists,

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is recorded by Paul. One of the Antients gives us a fuller account of it, which is, that St. James had solemnly sworn, That from the time that he had drank of the Cup at the Institution of the Supper, he would eat Bread no more, till he saw the Lord risen from the dead. Our Lord therefore being returned from the Grave, came and appeared to him, commanded Bread to be set before him, which he took, blessed, and brake, and gave to St James, saying, Eat thy Bread my Brother, for the Son of Man is truly risen from among them that Sleep.

His residence was for the most part at Jerusalem, being the Bishop and Pastor of it. To him we find St. Paul make his address, after his conversion. To him St. Peter sent the newes of his miraculous deliverance out of Prison. But he was principally active in the Synod at Jerusalem, in the great controversie about the Mo-saick Rites.

He discharged his Office with all possible care and industry, omitting no part of a diligent and faithful Guide of Souls; strengthening the Weak, informing the Ignorant, reducing the Erroneous, reproving the Obstinate; and by the constancy of his Preaching, conquering the stubbornness of that refractory and perverse Generation that he had to deal with; many of the Noble and Better Sort being brought over to a compliance with the Christian Faith, which awakened the spite and malice of his enemies to conspire his ruin. Acred they were that St. Paul (by appealing to Cæsar) had escaped their hands, and therefore now they turn their revenge upon St. James, which they not being able to affect under Festus's Government, they more effectually attempted under the Procuratorship of Albinus his Successor; resolving to dispatch him before the new Government could arrive: To this end a Council is hastily summoned, and the Apostle with others Arraigned

raigned and Condemned as Violators of the Law; but that the thing might be carried in a more plausible and popular way, they set the Scribes and Pharisees at work to insnare him; who coming to him, began with flattering Insinuations to set upon him: They tell him, that they all had a mighty Confidence in him, and that the whole Nation gave him the Testimony of a Just Man; that therefore they desired he would Correct the Error, and false Opinion, which the People had of JESUS, whom they looked upon as the Messiah, and would take their Opportunity of their Universal Confluence to the paschal Solemnity, to set them right in their notions about these things, and would to that end go up with them to the top of the Temple, where he must be seen and heard by all. Being advantageously placed upon a Pinnacle or Wing of the Temple, they made this Address to him. Tell us, O Justus, whom we have all the reason in the world

to believe, that seeing the People are thus generally led away with the Doctrine of *JESUS* that was Crucified; tell us what is this Institution of the Crucified *JESUS*? To which the Apostle answered with an audible voice, Why do ye inquire concerning *JESUS* the Son of Man? He sits in Heaven on the right Hand of the Majesty on high, and will come again in the Clouds of Heaven. The People below, hearing it, glorifi'd the Blessed Jesus. The Scribes and Pharisees Perceiving now, that they had overshot themselves, and that instead of reclaiming, they confirmed the People in their supposed Error, thought that there was no way left, but presently to dispatch him; that by his sad fate, others might be warned not to believe him: Whereupon suddenly crying out, that Just's himself was seduced, and become an Impostor; they threw him down from the place where he stood, though bruised, he was not killed by the fall, but recovered so much strength, as to get
upon

upon his knees, and pray to Heaven for them; vered that they had not done his work, they fell fresh upon the poor remainders of his Life; and while he was yet at prayer, and One stepping in, and intreating them to spare him; a Just and Religious man, and who was then praying for them; they began to load him with a shower of stones, till one more mercifully cruel than the rest, with a Fullers Club beat out his Brains: Thus dyed this good man, in the Ninetyeth year of his Age, and about Twenty four years after Christs Ascension; being taken away, to the great grief and regret of all good men; yea, of all Sober and Just Persons, even among the Jews; he was buried upon Mount Olivet in a Tombe which he had built for himself, and therein he had buried Zacharias, and Old Simeon.

He was of exemplary and extraordinary Piety, educated under the strictest Rules and Institutions of Religion, being (as is supposed) of the An-

tient Order of the Rechabites. Prayer was his constant business and delight; he seemed to live upon it, and to trade in nothing but the frequent returns of Converse with Heaven: and was therefore wont to retire alone to the Temple to pray, which he alwayes performed kneeling, and with the greatest Reverence, till by his Devotion his knees were become as hard and hoary as a Camels. Nor was his Charity towards Man, less than his Piety towards God; he did good to all, watched over mens Souls, and studied to advance their eternal interest: He was of a meek and humble temper; honouring what was excellent in others, concealing what was valuable in himself: His Temperance was admirable, he wholly abstained from flesh, nor drank neither Wine nor strong Drink: His holy and mortified mind was content with the meanest accomodation; he went barefoot, and never wore other than Linnen Garments.

He wrote only one Epistle probably not long before his Martyrdom; he directed it to the Jewish Converts, dispersed up and down those Eastern Countries, to comfort them under sufferings, and to confirm them against Error.

THE

The Life of SIMON the Zealot



ST. Simon the Apostle was, as some think, one of the four Brothers of our Saviour, Sons of Joseph, by his

former Marriage. In the Catalogue of the Apostles, he is styled Simon the Cananite: as also Simon Zelotes, or the Zealot, probably from his warm active temper, and Zealous boldness in some particular way of profession of Religion, before his coming to our Saviour. But that we may the better understand this, we must know, that there was a distinct sect among the Jewes, called, the sect of the Zealots; they were mighty assertors of the honour of the Law, and of the strictness and purity of Religion; in such, that they took upon themselves to question notorious Offenders, without staying for the ordinary formalities of the Law; yea, when the case required executing Capital vengeance upon them, till at length, their Zeal degenerating into all manner of licentiousness and extravagance, that they not only became the pests of the Common Wealth at home, but opened a door for the Romans to break in upon them, to their final

final and irrecoverable ruine. They were continually prompting the People to throw off the Roman Yoke, and vindicate themselves into their Native Liberty; and when they had turned all things into hurry and confusion, themselves in the meanwhile fished in these troubled Waters. Josephus gives a large account of them, and every where bewailes them as the great Plague of the Nation. May, when Jerusalem was straitly besieged by the Romans, they ceased not to create tumults, and factions within, and were indeed the main cause of the Jewes ill success in that fatal War. It is probable, that all who went under the notion of this Sect, were not of this wretched and ungovernable temper, but that some of them were of a more sober and peaceable disposition; and as it is not to be doubted, but that our Simon was of that sect in general; so there is reason to believe he was of the better sort. However, this makes no more reflection upon his

his being called to the Apostleship, than it did for St. Mathew, who was before a Publican, or St. Paul's being a Pharisee, and so Zealously persecuting the Church of God.

Being invested in the Apostolical Office, no further mention appears of him in the History of the Gospel, containing what the Apostles did, till their dispersion up and down the World, he then applied himself to the execution of his charge. He is said to have diverted his Journey towards Egypt, thence to Cyrene and Africk, and throughout Martania, and all Lybia, Preaching the Gospel to those remote and barbarous Countries: Nor could the coldness of the Climate benumb his Zeal, or hinder him from Shipping himself over into the Western Islands, yea even to Britain it self: Here he is said to have Preached and wrought many Miracles, and after infinite troubles and difficulties which he underwent, suffered Martyrdom for the Faith of Christ, being Crucified
by

94 The Life of *Simon* the Zealot.
by the Infidels, and buried among
them.

Others indeed affirm, that after he
had preached the Gospel in Egypt
he went into Mesopotamia, where he
met with St. Jude the Apostle, and
together with him took his Journey to
to Persia, where having gained a con-
siderable harvest to the Christian Faith
they were both Crowned with Mar-
tyrdom: but this is granted by all
Learned Men to be fabulous, wanting
all clear Foundation in Antiquity to
stand on.

95
The Life of St. JUDE.



There are three several names by which this Apostle is described in the History of the Gospel, Jude, Thaddeus,

deus, and Lebbeus. It being usual in the Holy Volumes for the same Person to have more Proper Names than one; as for the first, it was a name common among the Jewes, recommended to them, as being the name of one of the great Patriarchs of their Nation. This name he seems afterwards to have changed for Thaddeus, a word of the very same import and signification, as some think from a particular dislike of the Name of Judas among the Apostles, the bloody and Treasonable practices of Judas Iscariot, having rendered that name very odious and detestable to them; wherefore to put a difference, he often styles himself, Judas the Brother of James; for his name Lebbeus it seems to have been derived from an Hebrew word, signifying a Lyon, and therein to have respect to old Jacobs Prophecie, That he should be as a Lyon, which probably might have a main stroke to fasten this name upon St. Jude. From this Patriarchal Pro-

Propheſie we are told; that one of the Schooles of Learned men among the Jews, took occaſion to denominate themſelves Labij, as accounting themſelves the Schollars and Deſcendants of this Lyon-like Son of Jacob; and that St. Jude was of this Society, and becauſe of his Eminency among them retained the Title of Labins, or as it was corruptly pronouced Lebbeus.

For his deſcent and Parentage, he was of our Lords Kindred, the Son of Joſeph, and the Brother of James the Leſs. We find not when he was called to the Diſcipleſhip, nor meeting with him, till we find him enumerated among the Catalogue of the Apoſtles, nor is any thing particularly recorded of him afterward, more than one queſtion that he propounded to our Saviour: Who having told them what great things he and his Father would do, and what particular manifeſtations, after his Reſurrection, he would make of himſelf to his Diſciples and followers; St. Jude (whoſe

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thoughts

thoughts, as well as the rest, were taken up with the expectation of a Temporal Kingdom of the Messiah,) not knowing how that could consist with the Publick Solemnity of that Glorious State they looked for: asked them what was the reason, that he would manifest himself to them, and not to the World. Our Lord replied, That the World were not capable of those Divine Manifestations, as being a Stranger, and an Enemy to what should fit them for Heaven; that they were only good Men, Persons of a Divine temper of Mind, and Religious Observers of his Lawes, and will, whom God would honour with these familiar Conferences.

Eusebius saith expressly, That soon after our Lords Ascension, St. Thomas dispatched Thaddeus the Apostle to Abgarius Governour of Idessa, where he healed diseases, wrought Miracles, expounded the Doctrine of Christianity, and Converted Abgarus and his People to the Faith; for all which pains

pains when he offered him vast gifts and presents, he refused them with a noble scorn, telling him, They had little reason to receive from others, what they had relinquished themselves. Here he is said to have died peaceably, and to have been most honourably Buried. But by the general consent of the Latin Church, he is said to have Travelled to Persia, where, after great success in his Apostolical Ministry for many years, he was at last, for his free and open reproving the superstitious rites and usages of the Magi, cruelly put to death.

That he was one of the Martyred Apostles, appears sufficiently from his Grand-Sons mentioned by Eusebius, of whom one gives this account. Domitian the Emperour, whose heinous Wickedness had awakened in him the quickest Jealousies, and made him suspect every one that looked like a competitor in the Empire, had heard that there were some of the Line of David, and Christs kindred that did yet remain.

p 2

remain, Two Grand-Children of St. Jude, the Brother of Our Lord, were brought before him, having confessed, that they were of the Family and race of David, he asked them, what Possessions and Estates they had. They told him, that they had but a very few Acres of Land; out of the Improvement thereof, they both payed him Tribute, and maintained themselves with their own hard Labour, as by the hardness and browniness of their hands (which then they shewed him) did appear. He then enquired of them concerning Christ, and concerning the State of his Kingdom, what kind of Empire it was, and when and where it would commence. To which they reply'd, That his Kingdom was not of this World, nor of the Seignories and Dominions of it; but Heavenly and Angelical, and would finally take place at the end of the World; when coming with great Glory, he would Judge the quick and the dead, and reward every one according

ding to their deeds. At length looking upon the meanness and simplicity of the men, as below his Jealousies and Fears, He dismissed them without using any severities against them; who being now looked on, not only as Kinsmen, but as Martyrs of Our Lord, were honoured by all, and preferred to great places of Authority, amongst the Christians, and lived till the time of Trajan.

St. Jude left only one Epistle of Catholick and Universal Concernment, inscribed at large to all Christians; It was some time before it met with a general reception in the Church, or was taken notice of. The Author indeed styles not himself an Apostle, no more doth St. James, St. John, nor sometimes St. Paul himself, and why should he saie the worse, for calling himself The Servant of Jesus Christ, when he might have added, not only an Apostle, but Brother of our Lord?

Being satisfied in the Canonicalness of this Epistle, none but St. Jude could be the Author of it, for who but he could be the Brother of St. James, a Character by which he is described in the Evangelical story more than once. A Modern Writer indeed will needs have it Written by a younger Jude, the Fifteenth Bishop of Jerusalem in the reign of Adrian. And finding that that passage (the Brother of James,) stood full in his way; he concludes (but without any reason) that it was added by some Transcriber. But this is too bold dealing with sacred things, no wise to be allowed. The Design of the Epistle is to preserve the Christians from being infected by the Doctrine of the Gnosticks, the Loose and Debauched Principles vented by Simon Magus, and his followers, whose wretched Doctrines and Practices, he briefly and elegantly represents, perswading Christians heartily to avoid these pernicious Seducers

cers as pests and Firebrands, not to communicate with them in their sins, lest they perished with them in that terrible vengeance that was ready to overtake them.

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The

104
The Life of St. Matthias,



Particular Remarks concerning St. Matthias, are not to be expected from the History of the Gospel, he not

not being an Apostle of the first election, He was one of our Lords Disciples (and probably one of the Seventy) that had attended upon him the whole time of his Publick Ministry, and after his Death, was Elected unto the Apostleship, upon this occasion: Judas Iscariot who had been one of the Twelve immediately called by Christ to be one of his intimate Disciples, equally impowered and commissioned with the rest to Preach and Work Miracles, and yet all this while, was a Man of Uile and Corrupt designs, branded with no meaner Character, than Thief and Murtherer, prostituting Religion, and the Honour of his place to Covetousness and evil Acts; This Covetous temper betrayed him, as in the Issue to the most fatal end; so to the most desperate attempt; yea, to the most prodigious impiety that ever the Sun shone on, The betraying his innocent Lord, into the Hands of his cruel Enemies; but afterward awakened with the horrour of the Fact, his con-

Conscience began to rouse and follow so close, that he was not able to bear up, under the furious revenges of his own mind, never rested till he had dispatched himself by a violent death: A vacancy being thus made in the Colledge of Apostles, the first thing they did after their return from Mount Oliver, (where our Lord took his leave of them to go to St. Johns House in Mount Zion) was to fill up the number with a fit proper Person; two were propounded in order to the choice, Joseph called Barsabas, and Matthias; the way of Election was by Lots, a way frequently used amongst Jewes and Gentiles, in doubtful and difficult cases: The Lots being put in, the now Matthias his Name was drawn out, and thereby installed in the Apostolick Office and Dignity.

Not long after, the promised powers of the Holy Ghost were conferred upon the Apostles, to fit them for that great and difficult Imployment, upon which they were sent, and among

Among the rest, St. Matthias betook himself to his Charge and Province. The first Fruits of his Ministry he spent in Judea, where having reaped a considerable harvest, he betook himself to other Provinces. One tells us, that he Preached the Gospel in Macedonia, where the Gentiles, to make an experiment of his Faith and Integrity, gave him a poysonous and intoxicating Potion, which he chearfully drank off in the Name of Christ, without the least prejudice to himself; and that then the same Potion had depreſſed an hundred and fifty of their sight, he laying his hands upon them, restored them to their sight again.

The Greeks, with more probability, report him to have travelled Eastward. He came, saies one, to the first; saies another, to the second, Ethiopia. The place, whether he came, was very Wild and Barbarous, and his usage was accordingly: For here meeting with a People of a fierce and untractable temper, he was treated by them

them with great rudeness and inhumanity; from whom, after all his Labours and Sufferings, and a numerous Conversion of Men to Christianity; he obtained at last the Crown of Martyrdom, in the sixty-first year of our Lord; or as others, the sixty-fourth.

Little certainty can be retrieved concerning the manner of his death: A Writer of great note, tells us, That he died at a place call'd Sebastople, and that he was buried near the Temple of the Sun. Another reports him to have been seized by the Jewes, and as a Blasphemer, to have been first stoned, and then beheaded. But the Greeks seconded herein by many antiquaries, tells us, That he was Crucified, and that as Judas was hanged upon a Tree, so Matthias suffered upon a Cross; his body is said to have been kept a long time at Jerusalem, thence thought, by Helene the Mother of the great Constantine, to have been Translated to Rome, where some parts of it
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are shewed with great Veneration
his day; though others, with as great
eagerness contend, that his Relicks
were brought to, and are still preserved
at Triers in Germany.

His memory is celebrated in the
Greek Churches, August the Ninth;
which appears not only from their
Calendars, but from a Novel Consti-
tution of Comnenus, appointing what
Holy dayes should be kept in the Church.
But the Western Churches kept the
twenty-fourth of February sacred to his
memory, among many other Apocriphal
Writings attributed to the Apostles,
where was a Gospel Published under
St. Matthias his Name, mentioned
by Eusebius, and condemned with the
rest, by Golasius Bishop of Rome: as
it had been rejected by others before
him; under his name also there were
extant traditions cited by Clemens
of Alexandria, from whence, no questi-
on it was, that the Nicolaitans bor-
rowed that saying of his, which they
abused to so vile and beastly purposes,
as

as under the pretended Patronage of
his Name and Doctrine, the Marci-
onites and Valentinians defended some
of their most absurd and impious Opi-
nions.

THE

The Life of
St MARK the Evangelist,



Though this great Evangelist carries something of Roman in his Name, without all question born of Jewish

Jewish Parents, Originally descended of the Tribe of Levi, and the Priestly Line, and (if some of the Antients mistake not) Sisters Son to Peter; though others, without any shadow of reason, have confounded him with John Sirnamed Mark, the Son of Mary, and Mark's Sisters Son to Barnabas. The particular reason of his changing his Name from Jewish to Roman, is not clear from History; yet it is most probable, that he assumed the Roman Name Mark, upon some great change or accident of his Life; or (which was not unusual among the Jewes, then going to the European Provinces of the Roman Empire) taken up at his going for Italy and Rome.

By the Antients, he is generally thought to have been one of the Seventy Disciples; and some of them positively affirm, that he was one of them, who taking exceptions at our Saviours discourse of Eating his Flesh, and Drinking his Blood, went back,
and

and walked no more with him, but was seasonably reduced and reclaimed by Peter; but others as confidently, and with as great Reason affirm, That he was no Hearer, nor Follower of Christ; and therefore could be none of them, who, upon that occasion, forsook him. He was Converted by some of the Apostles, and probably by St. Peter, who calls him his Son; from which some conclude, That Peter was his undertaker at his Baptism. He was indeed his constant Attendant and Follower all along in his Travels, supplying the place of an Amanuensis and Interpreter. For though the Apostles were divinely Inspired; and among other miraculous Powers, had the gift of Languages conferred upon them; yet were the Interpretation of Tongues a Gift more peculiar to some than others; this might probably be St. Mark's Talent, in expounding St. Peter's Discourses in word or writing, to those who understood not the Language wherein they were delivered. He ac-

accompanied him in his Apostolical progress, Preached the Gospel in Italy, and at Rome, where, at the request of the Christians in those parts, he Composed his Gospel. By St. Peter he was sent to Egypt, to plant Christianity in that Country. He fixed his main Residence at Alexandria, and the places thereabouts, for a considerable time, where so great (as one of the Ancients writes) was the Success of his Ministry, that he Converted vast Multitudes, both of Men and Women, of all ranks and degrees, not only to the embracing the Christian Faith, but to a more than ordinary strict Profession of it: Insomuch, that Philo the Jew wrote a Book, which treats only of their particular Rites, and way of Life; for which reasons, one of the Fathers reckons him among the Writers of the Church. Philo did indeed write a Book, which is extant to this day, wherein he Treats of a sort of People, who (in many parts of the World, but especially in a pleasant place

place Situated upon the Mardolick Lake in Egypt, had formed themselves into Religious Societies, and gives a large Account of their Rites and Customs, their strict philosophical and contemplative Course of Life: He further tells us, That when they did first enter upon this course of Life, they renounced all secular Interests and Employments, and leaving their Estates to their Friends, retired into Groves and Gardens, and places devoted to Retirement and Contemplation; that they had their Houses or Colledges, not contiguous, that so being free from noise and tumults, and such like incumbrances, they might the better minister to the Design of a contemplative Life; nor yet removed at too great a distance, that they might maintain mutual Society, and be conveniently capable of helping and assisting one another, as their need required: in the middle of these Houses, there was an Oratory, wherein they discharged the more secret and solemn parts

of their Religion, divided in the middle, by a partition Wall, three or four Cubits high; the one Apartment being for the Men, the other for the Women. Here they publickly met every Seventh Day, where being set according to their Seniority, and composing themselves with great Decency and Reverence, the most aged Person among them, and the best skilled in the Precepts and Principles of their Institution, came forth into the midst, gravely and soberly Discoursing of what might make the deepest Impression upon their Minds; the rest attending with a profound Silence; and only testifying their Assent with the motion of their Eyes or Head: They were also very careless of their Bodies, being wholly taken up with Religious Contemplations; they spent the Day entirely in Divine Meditations, and other exercises of Devotion; they were also exceeding temperate, neither eating nor drinking till Night. Any that would be further Satisfied about this
Peo-

People, let them peruse a book written by Philo the Jew, concerning them, which is extant to this Day.

Some of the Ancients have peremptorily affirmed, That those excellent Persons were indeed Christians, converted and brought under these admirable Rules of a strict Conversation, by the Life and Doctrine of St. Mark, at his coming hither; but yet Philo's Account of them, being seriously weighed, it will be found, he meant it of Jews, and not Christians; and besides, it seems not probable, that he being a Jewish Historian, would give such a great Character, and Commendation to Christians, who were so very hateful to the Jews over all the World; yea, further this Author speaks of this Institution, to have been some considerable standing, and therefore cannot take them for Christians; Christianity being at that time even in the Bud, by means of St. Mark's ministry.

These, who took them for Christians,

ans, might easily be led into this mistake, by observing the Conformity that was between the Primitive Christians, who entered upon a more strict and severe course of Life: and these Therapeutæ, an ordinary Fancy being able to draw a fair Parallel between them; and so it was, but removing them some Ages higher, and imagining them to have been Converted and Founded by St. Mark, and the Work was done. Indeed it is not to be doubted, but that Persons educated under these excellent Rules and Methods of Life, were more than ordinarily prepared for the reception of Christianity, between which, and their Principles, and Rules of Life, there was so great an Affinity and Agreement, which must needs render our Evangelists Success great in those parts, and open the way for men to come flocking over to the Faith. St. Mark did not confine his Ministry to Alexandria, and the Oriental parts of Egypt only, but removed West-ward to the parts

of Libia, going through the Countreys of Marmarica and Pentapelis, and others thereabouts, where, though the people were both Barbarous in their Manners, and Idolatrous in their Worship, yet by his Preaching and Miracles, he made way for the entertainment of the Gospel, and left them not till he had not only gained them to, but also confirmed them in the Profession of it. Returning to Alexandria, he Preached freely, and ordered, and disposed the Affairs of the Church, and wisely provided for Succession by Constituting Governours and Pastors of it; but the restless Enemies of the Souls of men, would not suffer him long to live in quiet.

All was at the time of Easter, at the time the great Solemnities of Serapis hapned to be Celebrated; When the Minds of the people being Passionately Excited to a Vindication of the Honour of their Idol, broke in upon St. Mark when ingaged in the Solemn Celebration of divine Worship, and

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binding

binding his feet with Cords, dragged him through the streets, and most craggy and stony places, to the Bouclis, a Precipice near the Sea; and for that night thrust him into Prison, where his Soul was by a Divine Vision, erected and encouraged under the Ruines of his shattered Body. Early the next morning, these bloudy Hounds began to Act their fatal tragedy; again, dragging him about in the same manner, till his Flesh being raked off, and his Blood run out in great Streams, all the way whereever they drew him; his Spirits failed him, and he Expired. But their Mallice ended not with his dayes; For a Father of very much Respect, Adds, That when he was Dead, they burnt his Body into Ashes; which Ashes the Christians carefully gathered together, and decently Buried, near the place where he was wont to Preach. Afterwards it was with great Splendor removed from Alexandria to Venice, where it now lies Interred, and is Religiously Honoured by the

the Inhabitants. St. Mark being Adopted to be the Tutelar Saint of that State, where he hath one of the stateliest, and most Magnificent Churches Erected in honour of his Memory, that the Universal World can boast of at this Day.

He suffered Martyrdom upon the five and twentieth of April, though the certain year of his Sufferings is not precisely agreed upon by the Ancients. Some say, it was in the last year of the Emperoz Claudius; others, place it in the eighth year of Nero. But another seemes extravagantly wide, where with great confidence Affirms, That he suffered in the time of Trajan.

Among all these various conjectures, that which seems most probable, and carries most appearance of reason, with it, is, That this Holy Man suffered about the end of Neroes Reign: For supposing him to have come to Rome with St. Peter, about the fifth or sixth Year of Nero; he might thence
be

he dispatched to Alexandria, and spend
 the residue of his Life, and of that
 Emperours Reign, in Planting Christi-
 anity in those parts of the World. For
 it is beyond all debate, that Irineus
 affirmeth St. Mark, to have out-lived
 both St. Peter and St. Paul, and after
 their decease to have composed his
 Gospel, out of those things which he
 formerly had heard St. Peter preach,
 nay, in many other passages of this
 Father's Writings, he supposed
 (whose Supposition certainly was not
 founded upon meer fancy and con-
 jecture) that St. Mark for some consi-
 derable time survived the Martyrdom
 of those two great Apostles. As to the
 Person of this great Evangelist, it
 may not be impertinent to trouble the
 Reader with a few words concerning
 it, taken from the same Authorities,
 from which we have borrowed the rest
 of his Life and Actions. As to his
 Person, he was of a middle size and
 Stature, of a comely and well propor-
 tioned body, and a wholesome con-
 stitu-

stature; his Nose long, his eye-brows turning back; his Eyes full of gracefulness & amiableness; his Head, by reason of this great Age, very bald, his Beard long and Gray, his gait quick: in a word, he was indued with all the desirable qualities of a lovely Person.

His Gospel was, (as we observed above) written at the request of the Convetts at Rome, who, not content to have heard Peter Preach, pressed St. Mark, his Fellow-Labourer, to commit to Writing an account of these things which he Preached to them, & that by way of History; which he performed with exceeding great faithfulness and brevity, all which St. Peter perused, and ratified with his Apostolical Authority, commanding it to be owned & preserved with the rest of the Canonical Books of the Scripture. And though some of the Fathers seemed inclinable to think it was Written after St. Peters Death; yet all that can be inferred from thence (taking it for truth) will be, that in it self, is a matter of no

no great moment and importance, that the Ancients were not fully agreed upon the exact time, when every particular Book of the Gospel were Published to the World. Some have been at great pains to probe the Gospel, not to have been St. Marks, but St. Peters; sometimes running to the Fathers, and finding no shelter there, they recur to Polemical debates of latter times, wherein they have shewed more wit and sharpness, than ingenuity and honesty. It is true, it was frequently stiled St. Peters Gospel, not so much because dictated by him to St. Mark, as because he principally composed it of that account, which St. Peter usually delivered in his discourses to the People; which probably is the reason, why a Learned Man doth observe, that he in his stile and manner of expression, delights to imitate St. Peter representing very much in a few words: This observation, though bold in some things, yet not in all; for though St. Matthew is larger in giving

ing the account of our Saviour's Life, than he; yet in many places, he reduces the story into a narrower compass than St. Mark.

The Last Chapter of his Gospel (as St. Jerome informs us) at least a part of it was wanting in all the ancient Greek Copies, being rejected, upon the account of a pretended disagreement with the other Gospels, though as this Father himself, there shews, they are very fairly consistent one with another; nor is there any disagreement in any passage of them. His great impartiality in his Relation doth most clearly appear from hence, that he is so far from concealing or alleviating the shameful lapse, and denial of Peter his dear Tutor and Master, to whom he was so deeply engaged in the bonds of Love; that he sets it down with some particular weighty Circumstances, and Aggravations; which the other Evangelists thought fit (for reasons known to themselves) though

though they could not but know it) to take no notice of it. Some dispute has been made (and kept on foot in the Church) in what Language this Gospel was Written; some affirm it to have been Written in the Latin Tongue Originally: that which seems to give most Countenance to this, is a Note which we find at the end of the Syriack Version of this Gospel, where it is said, That St. Mark Preached and Published his Holy Gospel at Rome, in the Roman or Latine Tongue. An Evidence that would undoubtedly carry the force of a Demonstration with all reasonable men, were they assured, that this Note is of equal Value and Authority with that ancient Version, generally supposed to come very few Centuries short of the Apostolick Age. Besides, these Jews, which heard St. Mark preach, being but strangers at Rome, could understand but very little Latine; but upon the other hand, the Roman Converts could not but

but understand Greek, it being at that time the most fashionable and communicative Language in the World; nor can any good Reason be assigned, why it should be more inconvenient for St. Mark, to write his Gospel in Greek for the use of the Romans, than that St. Paul should, in that very Language, write his Epistle to the Church.

The Original Greek Copy written, with St. Mark's own hand, is said to be extant at Venice at this Day. Written, as some Inform us, by him at Aquileja, and thence, after many Hundreds of Years, Translated to Venice, where it is still preserved to this very Day, an ancient Monument, and worth keeping. The Letters of it are so worn out with length of time, that such, as to satisfy their Curiosity, obtain a sight of it, are not capable to read a Sentence of it to purpose, though some words appear here and there in some parts of it; in others, nothing but a few Letters and Characters: so that

that this Generation is not a compleat
judge of its Authentickness; not being
capable, either to approve or disapprove
it; but it being of no great weight, whe-
ther it be the Original or not, it is not
worth contending for.

THE

The Life of

SAINT LUKE the Evangelist



Saint Luke was born at Antioch the Metropolis of Syria, a City celebrated for its extraordinary blessings and eminence

eminencies; the pleasantness of its Sit-
 uation, the fertility of its Soil, the Ri-
 ches of its Traffick, the wisdom of its
 Senate, the learning of its Professors,
 the civility and politeness of its Inhabi-
 tants, by the pens of some of the most
 eloquent of their time: and yet a-
 bove all these, renowned for this one pe-
 culiar honour, That here it was, that the
 Disciples were first called Christians.
 It was an University replenished with
 Schooles of learning; wherein were
 professors of all Arts and Sciences, so
 that this Evangelist being born in the
 very lap of the Mules, he could not miss
 of a liberal & ingenious Education; his
 natural parts meeting with the advan-
 tages of great improvement. Nay, we
 are told by some, that he studied not only
 at Antioch, but at most Schooles both
 of Greece and Egypt, whereby he be-
 came learned in all parts of Learning &
 humane Sciences. Being thus furnish-
 ed out with Skill, in all the preparato-
 ry institutions of Philosophy; he more
 particularly applied himself to the study
 of

of Physick, for which the Grecian Academies were most famous. Hence some conclude him to have been of high birth & noble blood, but their mistake is founded upon their not considering, that this noble act was in these times professed generally by such as were of no higher value then that of Servants: upon which account, a learned man conceives that St. Luke, though a Syrian by birth, to have been a servant at Rome, where he sometimes practised Physick; and being sent from thence, returned to his own Country; there probably he continued his Profession all the dayes of his life; it being fairly consistent with, and in many cases subservient to the work of the Ministry, and the care of souls. Besides, his knowledge in Physick, he is said to have been expert in the art of Painting; and there are no less than three or four pieces of Painting still in being, said to have been of his drawing. There is also an antient Inscription to be seen in the Via Lactea at Rome, in an old Vault

near the Church of St. Mary, supposed to have been the place where St. Paul dwelt; wherein mention is made of the Picture of the Blessed Virgin, Being one of the Seven Painted by St. Luke.

He was a Jewish Proselite; Antioch abounding with Men of that Nation, who had their Synagogues and Schooles of Education; so that we need not, as some do, send him to Jerusalem to be instructed in the Law. As for the Opinion of some great Men, That he was one of them who had shamefully forsaken his Lord & Master, for the unwelcome discourse he made to the People, and was reclaimed again by St. Paul, being also by them supposed to have been one of the seventy Disciples; it seems to be no other than a meer fiction; upon no better ground is it said, That he was one of the Two Disciples who were going to Emmaus, to whom the Lord appeared in their way. For besides other Arguments which might be brought to evince the
con-

contrary to both, he himself confesseth plainly, That he was not from the Beginning an eye Witness and Minister of the Word. It is therefore most probable, that he was converted by St. Paul during his abode at Antioch, when as the Apostles were of Catchers of Fish, become Fishers of Men; so he of a Physitian for the Body, became a Physitian for the Soul.

Some of the Antients will have this to have been done at Thebes, the Chief City of Bæotia about forty Miles distance from Athens; but this seems to have a bad Foundation, for it doth not appear from any credible Authoꝝ of that time, that ever St. Paul was at Thebes.

He became ever after his inseparable Companion, and Fellow-Labourer in the Work of the Ministry, especially after his going into Macedonia; from which time, in Recording the History of St. Pauls Travels, he alwayes (as occasion serves) speaketh of himself in his own Person. He attended St.

Paul in all his dangers, was with him at his several Arraignments at Jerusalem, accompanied him in his most dangerous and desperate Voyage to Rome, where he most constantly attended upon him, to serve his necessities, and supply those Ministerial Offices, which the Apostles confinement, would not suffer him to undergo, especially in carrying messages to those Churches, wherein he had planted Christianity: This infinitely endeared him to St. Paul, who owned him for his Fellow-Labourer, called him the Beloved Physician, and the Brother, whose praise is in the Gospel, throughout all the Churches, which the Antients, especially St. Ignatius apply to our Evangelist.

It is more than probable, that he did not leave St. Paul, untill that he had finished his Course, and Crowned all his sufferings with Martyrdom; though some aver, that he left St. Paul at Rome, and returned back into the East, and Trabelled into Egypt. & the parts of Lybia; where he according to his Custom

Custom Preached the Gospel, wrought Miracles, Converted Multitudes, Constituted Ministers and Pastors in the Church; yea, that he himself took upon him the Episcopal charge of the City of Thebais. Epiphanius gives us this account, That he Preached the Gospel first in Dalmatia and Galatia, (by which Latter, he means Gaul or France, where, in the Judgment of others, he is very far-mistaken) then in Italy and Macedonia, where he spared no pains, declined not the greatest and most threatening dangers that he might faithfully, and with sincerity of heart, discharge that great and important trust, which was committed to him.

The Antients are not very well agreed, either about the time, or manner of his Death and Martyrdom; some of them assuring him to have died in Egypt; others say, with as great confidence, that he dyed in Greece. The Roman Martyrologie makes Bythinia the place of his Martyrdom. Doctor theus is at a great deal of pains to

prove, That all the former are in a
 mistake, and that St. Luke dyed at nei-
 ther of the forenamed places, but that
 he suffered, and payed his bowes at
 Ephesus. They also disagree as much
 as to the manner of his death, as
 they do as to the place. Some make
 him die a natural; others, a violent
 death. Indeed, neither Eusebius, nor
 St. Jerom takes any notice of it, whether
 because they wanted a certain or true ac-
 count of it, or for some other reason
 best known to themselves, let the Rea-
 der determine. Yet Nazianzen, Paulinus
 Bishop of Nola, with several others, ex-
 pressly assert, That he was Honou-
 red with a Crown of Martyrdom;
 of which Nicephorus gives this parti-
 cular Account: That coming to Greece,
 he Successfully Preached and Bapti-
 zed many Converts into the Christian
 Faith, that the number of Believers
 did daily increase, and every thing,
 wherein his Ministry was concer-
 ned, did Successfully prosper; un-
 til, at length, the Lord thinking it
 time

time to call home his Servant, with his Commission (having no more Work for him among the Infidels) A party of Villains made head against him, and layed hold on him; where, after they had Glutted their greedy and hellish Appetites with his Torment, they dragged him to Execution; but when they came to the place where they intended to Perpetrate the rest of their Villany, they could not find a Cross to fix him upon; whereupon being resolved, by any means, to dispatch him, they carried him a little further, where they lighted upon an Olive Tree, which they thought meet for their purpose; upon which they Hanged him the Eightyeth, say some; but others, the Eighty Fourth Year of his Age.

Kirstenius, from an Antient Arabick Writer, labours to prove, that he suffered Martyrdom at Rome; which he thinks might probably be, after St. Paul's first Imprisonment there; when St. Luke being left behind, as his Deputy, to supply his place in the Work of the Ministry, was shortly after put to Death, which he thinks might be the reason why he did not further Prosecute the History of the Acts of the Apostles; which he would undoubtedly have done, had he Lived any considerable time after St. Paul's departure.

His Body afterward, by the special command of Constantine; or as others say, of his

his Son Constantius, was with great Solemnity removed from Rome to Constantinople, and was Buried in that great and famous Church, built and dedicated to the Memory of the Apostles.

He Wrote two Books for the use and benefit of the Church; his Gospel, and the History of the Acts of the Apostles; both which he Dedicated to Theophilus. Now it is debated among the Ancients, what this Theophilus is, some conclude it to have been a feigned Name, made use of by St. Luke in this place, denoting no more than a Lover of God; a Title common to every Christian: But others, with more appearance of Reason, conclude it the proper Name of a particular Person; and that which satisfies them abundantly in their Judgment, is, That the Title and Style of Most Excellent, is bestowed upon him; which was, in those times, the particular Title, and proper Form of Address to Princes, and great Men: Yea, some of the Primitive Fathers, do expressly term him a Man of Consular Dignity, and probably a Prince; and others are yet more particular in their Account of him, saying, That he was a Noble-man of Antioch, who was Converted by Peter; and who, upon his Conversion, gave his House to the Church, for the place of their publick and solemn Meeting.

But

But it may as probably be supposed, that this Theophilus might have been some Magistrate, or a Chief Man in Authority, whom St. Luke had brought in to the Faith, and Baptized; and to whom he now dedicated these Books, not only as a Testimony of honourable Respect, but also as a means of giving him further Light into the certainty and assurance of these things, wherein he had been instructed by him.

As for his Gospel, St. Jerome, and some others, suppose it to have been Written in Arabia, during his Travels with St. Paul in those Parts, whose help he is generally said to have made use of, in Composing of it; and that this the Apostle primarily intends, when he so often speaks of his Gospel; but whatever Assistance the Apostle might contribute to the Work, it is clear, that the Evangelist himself tells us expressly, That he derived his Intelligence in those matters, from those who had, from the Beginning, been Eye-Witnesses and Ministers of the Word: Nor does it in the least detract from the Authority of his Relation, that he himself was not present at the doing of them; for if we consider who they were, from whom he derived his Intelligence of those things, it may give abundant Satisfaction, he had a Stock, both of Credit and Intelligence; to proceed upon the Authentick.

thfulness and Sufficiency of which, is beyond Expectation: for he delivered nothing in his whole History, but what he had immediately recovered from Persons present at, and particularly concerned in the things which he has left upon Record.

The occasion of his Writing his Gospel, is conceived to have been partly, to prevent those false and scandalous Rumors and Reports, which, even at that time, began to be obtruded upon the World; and partly to supply what was wanting in those two Evangelists, that Wrote before him; which Supplement, is particularly noted throughout the whole History by some of the Primitive Fathers.

The subject Matter of the whole History is, an Account of what relates to Christ's Priestly Office; and though, when he Recordeth other passages in the Evangelical Story, he is very particular in his Relation; yet we may easily observe, that it is always with a peculiar Respect to Christ's Priest-hood: upon which account the Ancients, in accommodating the four Symbolical Representments in the Prophets Vision, to the four Evangelists, assigned the Oxe or Calf to St. Luke.

His History of the Apostolick Acts, was undoubtedly written at Rome, at the end of St. Paul's two Years Imprisonment there, with which he concludes his Story: it contains the
Acti-

St. Luke, the Evangelist.

Actions, and sometimes the Sufferings of some of the greatest Apostles, but more particularly of St. Paul; for besides that his activity in the cause of Christ, and the Gospel, made him have a deeper share, both in doing and suffering; St. Luke was his constant Attendant, an Eye-witness of all the most famous transactions of his Life, after his Conversion; yea, was privy to his most secret Concerns; and therefore was capable of giving a more accurat and satisfying Account and Relation of them, seeing no Evidence or Testimony in matters of Fact, is so convincing and rationally pungent, than his, who Reports nothing but what he hath heard and seen.

Among other things, he gives a particular and exact account of those great and wonderful Miracles, which the Apostles did Work, for the Confirmation of the Doctrine of the Gospel, which they daily Preached. And this (as one of the Fathers enjoineth us) was the reason, why, in the primitive Times, the Book of the Acts, though containing those Actions of the Apostles, which were done after Pentecost, were yet usually read in the Church, before it, in the space between that and Easter; when, as at all other times, those parts of the Gospel were Read, which were proper for the Season; It was (says he) because

THE LIFE OF ST. PAUL
In the Apostles Miracles were the grand
Confirmation of the Truth of Christ's Resur-
rection, and those Miracles were Recorded in
this Book; it was therefore thought most
proper, to be Read next to the Feast of the
Resurrection.

In both these Books, his way of Wri-
ting is exact and accurat, his Style polite and
elegant, sublime and lofty; and yet clear and
perspicuous, flowing with an easy and natural
Grace and Sweetness, admirably accommoda-
ted to an Historical Design; all along expres-
sing himself in a Vein of pure Greek, than
is to be found in the other Writers of the Ho-
ly Story: Indeed, being Born and Educa-
ted at Antioch (then which no place more fa-
mous for Oratory and Eloquence) he could
not but carry away a great share of the Pa-
tride Genius of that place, though his Style is
sometimes allayed with a mixture of the Sy-
riac and Hebrew Dialect. . It was observed
of old (as St. Jerome tells us) that his Skill
was greater in Greek, than in Hebrew; that
therefore he always makes use of the Septua-
gint Translation, and refuses sometimes to
render words, when the Propriety of the Greek
Tongue will not bear it.

To Conclude, As an Historian, he was
Faithful in his Relations, Elegant in his
Writings; As a Minister, careful and diligent
for

for the good of Souls; As a Christian, devout
and pious: And who Crowned all the rest,
with the laying down his Life for the Testi-
mony of that Gospel, which he had both Prea-
ched and Published to the World.

F I N I S.
